LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 11. NOVEMBER, 1897.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

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LIBERIA.

BULLETIN NO. 11. NOVEMBER, 1897.

HYGIENE IN EQUATORIAL AFRICA.

Perhaps the most common misconceptions of Africa in relation to hygienic conditions are those regarding its climatic and physiographic features.

"It is looked upon as a vast swamp, reeking with malaria, as a region of unbearable moisture and intolerable heat, as a vast arid and irreclaimable desert, as a jungle of vast extent, as a continent of immense and unpenetrable forests, and as the country of absolute and irredeemable savagery."

"These conceptions are true of different portions of Africa as they are also at this moment true of portions of our own continent."

"A glance at the orographical map of Africa will show the backbone of the continent lying longitudinally toward the east, towering to the height of 20,000 feet, and sending out its immense river systems, which, breaking through the rocky barrier of the great central plateau, wander aimlessly upon the great littoral plain, finally reaching the Atlantic through the dense mangrove swamps by numerous mouths and alluvial deltas." (*Vide* "Commercial Africa," by the writer, Bulletin No. 3, p. 11.)

Naturally in the low-lying regions we find malarious conditions, which, however fatal to the European, do not seriously affect the viability of the native residents, who for many generations are the survivals of the fittest to live. The European resident, however, is soon affected by what the Abbe Bouché calls a physiological, intellectual, and moral anæmia—the intellect like the body has its languors, and rebels at sustained application, the imagination is depressed or exalted beyond measure, the will loses its vigor, and the disposition becomes irritable. In a much lower degree the native is similarly affected.

At greater elevations, with a lower mean temperature, decreased

humidity, and stronger food, the physical and mental development and activity are positively greater.

As these low coast lands were until a comparatively recent period the only known portion of Africa, the whole continent from Tunis to Cape Town has suffered from the unenviable reputation it acquired from visiting Europeans.

Mounting from the coast to the interior we find, broadly speaking, three distinct areas and climates:

First. The coast.

Second. The semi-continental region at an elevation of 2,000 to 3,000 feet.

Third. The east central continental or that of the high tablelands and mountain districts.

The mean altitude of the continent above the sea is more than *twice* that of Europe, and covering, as it does, 70 degrees of latitude and longitude, possesses every variety of soil and climate known to any region within the poles.

The prevailing diseases and the physical development of the native population vary with the temperature, the altitude, the locality, the food, and the sanitary conditions.

The Europeans bring their own diseases, which in the littoral regions are aggravated by the malarious atmosphere, by the excessive humidity, combined with a continuity of unaccustomed temperature, and by their own bad and inconsiderate habits.

Upon the elevated African plateaus in the northern and southern latitudes the European will find congenial, invigorating, and perfect climates. Upon the Karroo plains, a day's journey from Cape Town, Max O'Rell found in winter blue sky for four months and an atmosphere charged with ozone, pure, dry, and bracing.

The present European population of the continent is generally confined to the coast towns, accessible to the sea commerce, and located and generally governed without regard to sanitary or hygienic conditions.

Sierra Leone has been called the "*white man's grave.*" Its high death-rate is principally due to imperfect sanitation and to a location exposed to the blast and sweep of the sea breezes, which suddenly chill those exposed to the tropical sun.

The native population is scattered over the interior, but rarely in large communities.

The "towns" are congeries of villages extending over large areas, frequently 2 by 5 miles in extent, each village ruled by its chief.

The Ishogo's villages in equatorial Africa sometimes number 150 or 160 huts, the largest measuring 20 by 8 feet, and arranged in streets. (Du Chaillu.)

The temporary character of the dwellings is in itself an advantage; if for any cause a village site is found to be unsanitary removals are easily and quickly made.

"In a population of 2,500 souls there may be 20 villages averaging 250 each and covering an area of 15 miles square."

These towns and villages are rarely located upon the river banks or in close valleys—the natives have learned better—but upon the highland levels, accessible to water and shade and where the soil is fertile and drainage perfect. The native experience is, however, rarely followed by the visiting or exploiting European. Mr. Stanley says of Leopoldville, upon the Congo, which proved very unhealthy: "Long after I had constructed the block-house the natives informed me that they once had a village on the same spot, and I have often condemned myself for my remarkable blindness." (The Congo, vol. 2, p. 304.)

In Central Africa the Dinkas, Niaim-Niaim, and Bongos are rarely found in groups larger than of four or five families. (Schweinfurth.)

The habitations vary with the people and environment, but most frequently are built of wicker-work in varying shapes, mushroom or circular, and plastered with clay.

Each hut is arranged for one family and each wife has a separate hut.

On the hinterland they are sometimes built of sun-dried bricks or blocks of clay.

In some parts, especially among the Golahs and Busies of the west coast, the huts are raised upon a platform of compressed clay two or three feet above the ground and extending six inches outside the walls. (Büttikofer.)

The ventilation is mostly through the interstices of the roof and the door. The life of the family is mostly out of doors.

"The Dinka huts are not infrequently 40 feet in diameter, of wicker-work on a foundation of clay and chopped straw." (Schweinfurth.)

Of the habits of the natives my friend Bishop Penick says: "During the four years I went in and out among the Africans in their homes I noted closely their domestic habits. In his natural condition and scanty clothing the African is the most cleanly person I ever met. As a rule, he bathes twice a day and oftener."

Bishop Turner, in his experience in another region, is of the same opinion.

Herr Büttikofer, of Leyden, who spent five years upon the west coast, says: "The chiefs' houses or huts only differ from those of the tribe in size *and all are generally models of cleanliness.*"

Dr. Schweinfurth, in Central Africa, found the Dinkas and Shil-looks remarkable for domestic cleanliness and delicate cookery.

There cannot be at present any comparative statistics of the least value. I, however, venture the opinion, gathered from my personal acquaintance and a somewhat familiar knowledge of the literature of the subject, that the hygienic and sanitary condition of the European towns as a whole is very much worse than that of the native villages as a whole. In fact, sanitation and hygiene do not become conscious, serious problems, demanding instant recognition and solution under penalty of death, until we interfere with natural conditions of living upon the land and gather together in large bodies in confined and limited areas for the purposes of trade and commerce. If this change in habits is dangerous for the peasant class in Europe, it is much more dangerous for the native African, accustomed to still greater freedom of movement, and who, under European supervision, has no control over his environment.

"At East London, Port Elizabeth, and Durban, seaport towns in the Cape Colony, and in other towns of similar importance, the native has been studiously excluded from the power to even purchase a lot of land for his own use.

"In East London he is confined to forty feet square allotments, for which he must pay the high rental of 12 shillings hut tax and be liable to 'move on' at his own cost at any time."

"In Port Elizabeth the native is still more miserably housed, with very few exceptions, in shelters (not houses or huts even) built of tin packing case linings and crammed into a miserably small square, a disgrace to every official or town councillor."

"In Durban the huts are put away out of sight into a kind of

barracks, where the native is crammed into disgustingly close contact with a horde of imported Hindoo coolies."

"If you talk to these natives as the writer has done and ask them why they come to these towns to be packed like herrings in a barrel, with no decent place for unavoidable human needs, they will tell you that they are forced to come to earn the 12 or 14 shilling hut tax they must pay the European to possess in peace the grass huts they call home in their native villages." (Joseph Booth, Missionary, Nyassaland, East Central Africa.)

"In the outskirts of Durban you see the places where these Hindoo coolies dwell, tumble-down shanties which the most wretched and poorest Connaught peasant would hesitate to lodge his pigs in." (Max O'Rell's John Bull & Co., p. 277.)

In the opinion of Max O'Rell the Dutch Boers have lost all the traditional habits of cleanliness of their ancestry in their new environment. "Their houses are like pig-styes. Before going to bed they take off their boots and call it undressing. The floor is their bed. Skins are spread on it, and there all the family—men, women, and children—sleep higgledy piggledy." Once or twice a year they set out in their wagons for the nearest town, where they go through two or three days of devotions. The richest go to the hotels, others erect tents or live in their wagons during their stay. When they have departed the inhabitants of the town fumigate the place." (John Bull & Co., p. 296.)

The danger of interference with or of change in natural habits and conditions is further singularly illustrated by some results which have followed the introduction of our civilization, our missionaries, our rum, our gin, and our clothing. The rum and gin have helped to debauch the natives, our diseases have afflicted, and the clothing of those converted to European methods of dress is bringing many to an early grave. Clothing in a tropical climate is not only unnecessary, but dangerous, as its use rapidly increases the temperature of the body, and thus increases the liability to danger from sudden changes in the atmosphere or exposure to drafts when at rest. In fact, if the European could be convinced of the utter conventionality of clothing and induced to gradually abandon it in the tropics, his mortality would be very greatly reduced.

Another danger in clothing the native is the change it causes in his personal habits. Bishop Penick says: "No sooner did

I put clothes on these people than their aversion to water as an external application began to manifest itself, and punishments had to be resorted to to compel those who used to be scrupulously clean to be moderately decent."

The danger and inconvenience of interference with natural conditions by transference is shown in Australia, where the imported rabbits have become an intolerable nuisance, and the pigs and horses so increase and multiply in savagery that the inspectors general pray the legislature to class and to treat the latter as a public grievance. In Jamaica, W. I., where snakes, which kept the island free from parasitic insects once abounded, the Indian mongoose was imported to eat the snakes; having eaten the snakes, they proceeded to multiply, and have become a nuisance by eating the chickens, while the island swarms with ticks and other parasites.

The native African, especially the carrier or porter class, is physically remarkably developed, has great power of endurance, and is capable of carrying loads of from 50 to 100 pounds. The usual load for long journeys is 50 pounds. The rate of speed on ordinary paths is 2½ miles an hour for from 6 to 8 hours daily. Deformities are as rare among them as among the lower animals. "Among the Bongos," says Schweinfurth, "the deformed and crippled are entirely unknown." In South and Central Africa Burton remarked the healthiness of the young and the almost total absence of debility and deformity. The diseases to which the natives are subject can be put into three general classes:

First. Those which are positively endemic;

Second. Those of doubtful origin; and,

Third. Those of European origin.

Of the endemic class are malarial fevers of the ague, remittent, and pernicious bilious types, which, to the natives who are acclimatized, are not generally troublesome, except when on the march or residing in a healthier and unaccustomed atmosphere; parasitic diseases due to the attacks of filaria, chigoes, ants, etc., to which the naked feet and body are particularly exposed; elephantiasis, dysentery, phthisis, and rheumatism.

Of the second or doubtful class are leprosy, not, however, widely distributed, and more common in the Central Soudan, claimed by some to be endemic, by others of semitic origin; smallpox, which in some localities, generally in the region of foreign influences, near the coast, is a scourge. The itch is also met with.

Of the third class those of acknowledged European origin are venereal diseases, which before the advent of the European were unknown, and where he has not penetrated are *still* unknown; malarial typhoid, yellow fever, and cholera, the latter introduced from Asia; but, as Burton asserts, a vast variety of diseases which afflict more civilized races confined in limited areas are happily still unknown to the native at large in East Africa even by name. (Burton's Central Africa, p. 485.)

On the Zambesi, among the women nervous diseases are very rare, and no trace of hysteria. Hysteria is a product of civilization. Alcoholic delirium is also rare, and insanity absolutely exceptional. (Dr. E. Regis, L'Encephale, p. 76, 1882.)

Primitive peoples in all quarters of the globe are gradually fading away before European habits and diseases—in Africa, in America, in Australia, in Asia, and in the islands of the sea. "When we think," says the Australian missionary Petitot, "of the devastation caused by typhoid fever, strangury, whooping cough, scarlet fever, influenza, syphilis, and the horrible cortège of maladies that accompany the European everywhere, we can pardon the natives who call us Ewie Daellini, "those who draw death after them."

The Africans know nothing of surgery, but in therapeutics they have taught and can still teach us something. The flora of Africa abounds in medicinal plants, some of which are said to possess properties which plants hitherto have not been known to possess. Fever and other specifics abound, and many new toxics, antidotes, antiseptics, and narcotics are in use by the natives. Leprosy is said to be successfully treated by entirely new native remedies. Lord Churchill mentions an antidote for strychnine poison found in Matabeleland, and one for snake bites and Tsetse-fly poisoning in the Transvaal. Barth used *shea butter* (an oil, *Bassia Parkii*) effectively in scurvy swellings.

The Africans, whose savage beliefs, in opposition to the maxims of classic medicine, are now being revived, long preceded Hahnemann and Brown-Séquard in the doctrine of *similia similibus curantur*. In Hausaland, whose people, if their history is correct, were at the time of the Norman conquest more civilized than ourselves, we find inoculation for snake bite with poison taken from another snake, and in their practice of eating the liver of the dog in rabies the root idea of Pasteur's discovery.

The Australian native in maladies of the heart, of the stomach, of the lungs, or of the intestines, for relief administers as specifics the same viscera taken from an animal; if possible, from a man, for he, like the primitive people in all ages, holds that there is no charm like that of the human body.

Medicated baths for rheumatism have been administered, and massage practiced for centuries. Whatever may be the results of their practice they cannot be worse than the wholesale homicide which we have carried on for the centuries down to the beginning of the present.

Nature, besides the hot sun, the drying winds, and the vast multitude of insects and animals of inestimable sanitary value, furnishes to the African a very great variety of vegetable and animal food.

It is a mistake to suppose that in equatorial climates the latter is to be avoided. The native prefers it, and considers it the most digestible, supplementing it with fish, snails, snakes, and beetles. Eggs are generally avoided.

In drinks the African will have, and always has had, alcoholic stimulants—a native beer, piombe, and palm wine. When properly employed they are useful to the native and European as well.

Where meat is unattainable and good water is scarce, the East African severs the jugular vein of a bullock and fastens himself upon it, a practice in taking "beef extracts" which long antedates our own.

The native Australian considers human fat the most efficacious of remedies, and human blood ranks as a theriac of sovereign importance. The fond mother opens her gums and administers the warm life-giving fluid to her suffering or famishing child. Milk, as among the East Africans, is also highly esteemed.

The latter make much use of oil, and honey answers for a confection. In short, as Burton affirms, "the social condition of the average African can be favorably compared with that of the peasantry of the richest countries of Europe."

The European traveler who, from the vantage ground of a superior culture, looks contemptuously down upon the native, will find to his sorrow that he has much to learn from him in hygiene at least. His first important lesson from the native will be that "*hurry is the devil*"; the next that the siesta of three or

four hours in the heat of the day is absolutely imperative; that food should be substantial and nourishing; that a fire in the hut or tent an hour before sunrise, the period of the greatest depression, is an excellent prophylactic. He will learn from his own hard experience that in equatorial Africa the time of his sojourn should be limited to two or three years; that physical strength is in itself no protection, but rather constitutional vigor and moral courage; that middle age and a matured constitution are more likely to withstand the climates; that cold air and drafts are as dangerous as the sun; that the head must be protected; that fruits should be eaten sparingly only in the morning; that he must sleep under blankets and mosquito nettings, the latter for protection against miasma, and that quinine, valuable as it is, is more valuable in doses of five or ten grains daily as a prophylactic than as an anti-pyretic.

GEORGE R. STETSON.

COMMERCE OF LIBERIA.

It is much to be regretted that there are no outside sources through which anything like a reliable estimate could be formed of the foreign trade of Liberia. As to trade statistics from a Liberian source—the proper source from which such statistics should emanate—the following extract from a report prepared by the United States consul general at Monrovia will show the futility of looking for anything in the statistical line therefrom:

"Liberia has a very small clerical force and is not prepared to furnish such statistics as can be had in older and more advanced governments, and the trade is so much 'barter' that the class of merchants interested therein are not trained in commerce. Therefore it is next to impossible to give anything like a minute intelligent report of the commerce of the Republic."

The statistics primarily required relative to Liberian trade are those covering the imports and exports of the Republic, their nature, quantities, and value, the countries from which the imports are received, and the countries to which its products were exported, statistics which can only be prepared from the books of its customs.

Year after year an increase in the trade of Liberia is declared by our representatives at Monrovia. The report quoted from the consul general gives figures showing the increase in the exports of coffee in 1895 to have been $570,000, with lesser increase in the exports of spices. He also notes increase in the imports of breadstuffs, farming implements, building materials, and general merchandise.

These details must have been given out by the Liberian customs authorities, and they lead to the query why a general statement was not prepared—never seems to have been prepared—showing in detail, more or less complete, the imports and the exports, such as are given by even the most remote islands. Such a statement would carry more conviction regarding the progress of the Republic than mere desultory figures covering reported increases. The reasons advanced for the remissness in giving such statements of trade—that much of the trade is conducted on the barter system—does not hold good, for the barter system only begins when the customs have finished with the imports, and ends when the customs receive the products for export.

Our minister and consul general writes as follows concerning the opportunities which exist in Liberia for the increase of American trade:

"The commerce of the Republic is steadily increasing. The farmer has become a fixed factor. Produce is, therefore, ever in the market. Raw material is not gathered as formerly, for laborers are now employed steadily on coffee and ginger plantations. The American merchant could enter the field here and find a great opportunity to sell his food supplies, for the demand for American flour, meats, lard, etc., is steady and on the increase, as the only immigrants are from the United States and Sierra Leone. Germany is now the leading exporter and importer. German steamers are in these harbors weekly and sometimes tri-weekly, British steamers call once in two weeks, and Spanish steamers quarterly. No American steamer visits Monrovia, although Yates and Porterfield make regular trips to Sierra Leone, and have an agency there. This is becoming a great coffee and rubber market. The rubber trade had died out, but it has been revived by the Germans."

Further on the consul general states that "American products are not imported direct from the United States, but are received via Liverpool and Hamburg, the merchants of those ports supplying the same, viz., foodstuffs, dry goods, and shoes, principally."

It need scarcely be remarked that the consumption of American products in Liberia, through the sources noted by the consul general, are comparatively insignificant. No European traders, no German traders in particular, will push American products in the Liberian or any other market. They will, of course, as good business men, sell American products rather than sell no goods at all, but under no other circumstances. They are interested wholly in the sale of their own products and manufactures.

Liberia is not noted in French trade returns; therefore there is no Liberian-French trade, and there are no available statistics showing the German-Liberian trade. The only sources left from which to glean any statistics in this connection are the British and American trade returns.

In British trade returns Liberia is not specially mentioned, being included under "all other places on the west coast of Africa," which shows the unimportance of the republic in British trade estimates. In this connection an explanatory note would seem to indicate that Liberia is not even embraced in this designation, but as Great Britain must have some trade therewith—for British trade is everywhere—it is thought best to assume that British trade with the country is embraced therein. The total imports into Great Britain from the west coast of Africa not particularly designated amounted to about $250,000 in 1896, and the exports of Great Britain thereto amounted to $340,000. Of the exports, foreign products and manufactures amounted to $75,000, in which meats, bacon, salted beef, and salted pork figured to the value of $1,800. There is no mention of any flour exports. Thus the imports of American breadstuffs and provisions via Liverpool into Liberia dwindle to almost nothing, for this $1,800 worth was distributed among many places.

According to the returns of the Bureau of Statistics, Treasury Department, the trade of the United States with Liberia in 1895 was as follows: Imports, $9,577; exports, $18,150.

It thus appears that whatever foreign trade Liberia has must be with Germany, and as there are no statistics which show the

nature and value thereof, either from German or Liberian sources, it becomes a matter of assumption.

The trade of Liberia is thus minutely analyzed for the purpose of showing our importers and exporters that they should never build upon assumptive trade statistics or be led into practical efforts for the increase of their foreign trade until they are thoroughly sure of the ground to be exploited.

In 1882 statistics enough were obtained by the department to arrive at a fair estimate—a liberal one—of Liberian trade. The result was that the foreign trade of the Republic in that year was estimated at $1,200,000, equally divided between the imports and exports. Unless German trade shows up abnormally, the foreign trade of the country is not nearly equal to the figures of 1882, although these have been retained from year to year for the purpose of rounding out the world's commerce.—*Review of the World's Commerce During the Years 1895–1896, U. S. Department of State.*

LETTERS FROM LIBERIA.

HARPER, CAPE PALMAS, *May 13, 1897.*

Mr. J. ORMOND WILSON, *Secretary American Colonization Society.*

DEAR SIR: Since writing you last I have introduced into the Senate a bill providing for a more progressive work in the development of our interior along the west bank of the Cavally river, now the border line of our southeastern frontier.

I forward you under separate cover a copy of our last acts of the legislature, in which you will find the act I have above referred to.

His Excellency the President has been pleased to appoint me agent for the management of this important work.

I am glad to say that a beginning has been made and the work is now claiming our attention.

I have had surveyors to run off the township of New Cavally and two of the agricultural settlements on the river, viz., Ashtonville, named in honor of our present superintendent of this county, and the settlement of Russwormville, in memory of the late John B. Russworm, one of our early colonial governors. In consequence of the present rainy season the settlement of Valen-

tineville, in memory of the late Rev. M. P. K. Valentine, will not be surveyed until some time during the "middle dries."

The President in his instructions directed that alternate blocks of lands must be reserved for immigrants.

Our civilized natives are now being drawn in as permanent settlers, and there are applications from semi-civilized aborigines, who seem anxious to join in our new settlements and thereby withdraw themselves from their heathen towns and customs and adopt regular modes of civilized living.

This seems to me a very favorable omen, which I think will ultimately lead to the more rapid overthrow of heathenism and all its diabolical customs than the slow methods we have now for Christianizing them. I am now deeply interested in having some accessions of immigrants from the United States to come out with heart and hands to join us in these grand openings on the Cavally river, where everything is favorable for health and the accumulation of wealth by steady industry, strict economy, and moral rectitude of life.

I trust your efforts will not be in any way abated to do all that lies in your power to aid us in this particular. As I have before represented, we need the more industrious and intelligent classes of immigrants to teach and infuse into our native settlers a spirit of higher aspiration, so that we may soon be on the way to the development of our great resources in the upper regions of this rich country.

Yours most respectfully, JAMES H. DENNIS.

MONROVIA, LIBERIA, *June 30, 1897.*

Mr. J. ORMOND WILSON, *Secretary American Colonization Society.*

DEAR SIR: Pursuant to your instructions, I took steamer passage for Cape Palmas on Wednesday, May 26, and arrived there the following Sunday.

June and July, and even August and September, are not good months in which to go to sea on the African coast on account of the breakers on the bars. Surf-boats are frequently capsized. The day before I left Monrovia a boat was capsized and the cargo lost, although no lives were lost.

I was two weeks and three days in Cape Palmas, during which time I visited nearly all the schools in the vicinity.

My first attention was given to the Hall Free School. There was not a photographer in the place, and I could get a picture of neither the school-house nor the teacher. I must therefore try to give a pen sketch of both:

The house is 30 x 19 feet and of proper height, is situated within 100 yards of the sea, on an open space, its one door facing the street running east and west on the north of it. There are ten windows, three on each side and two at each end.

The building is constructed of American lumber, is well ceiled on the sides and ends, and covered with shingles. It was built in 1875. It needs a new roof; the shingles are rotting and the roof leaks badly. There are two kinds of material used here for covering houses, zinc and corrugated iron. The latter lasts only about three or four years, as it is so near the sea; the former forty or fifty years. The former will cost $1.40 a sheet and it will take 68 sheets to cover it. As for shingles, they cannot be obtained near Harper; they would cost more than zinc or iron roofing.

There is a platform, a table, chair, bookcase, and a blackboard of plank about 3½ x 4½ feet, for the teacher; there are benches with backs for pupils. The desks, about 6 x 1½ feet, are of plank, fastened to the wall on each side of the house by means of hinges, and may be raised or lowered, as occasion requires; there are six of them. There is also a bell in a small belfry on the top of the house, which is daily rung for the assembling of the pupils.

The teacher, Mr. S. J. Dossen, is a young man apparently under 25 years of age, and was educated at Cuttington, in Maryland county, Liberia. He is able to give instruction in elementary algebra and geometry. He is very energetic and quick to catch a new idea, as I had occasion to note. There is hope of great service to be rendered by him. Will you please send him a copy of Page's Theory and Practice of Teaching? I think it will help to make him one of the best teachers in the Republic. There are not many teachers of elementary schools in this country as well educated as Mr. Dossen.

I found one youth studying Davies' Elementary Algebra; he was in division and seemed to understand it fairly well.

Mr. Dossen gave the following statements from his roll:

Whole number of pupils—Liberian, 49; native, 24. Whole number below third reader, 36; number in third to fifth reader, inclusive, 37.

If it were possible, a little geometry should be taught in every school, especially that part of it relating to straight lines.

I visited nearly all the schools in this section, and can say that upon an average they are in better condition than those visited in other counties. They are well attended and taught regularly. Those supported by the Episcopal Mission are the best, save the Hall Free School. At Cuttington is a high school, the best now in Liberia. The building is of stone, forming three sides of a rectangle, and three stories high. The Episcopal Church maintains in the immediate vicinity of "the cape" the best female school in the country. The pupils are principally native (Greboes) and are in two departments. There are three teaches (ladies) one of them a Grebo woman, under the supervision of Mr. J. J. Neal. The native lady teacher led the girls in some excellent singing in the Grebo language during my visit.

St. Mark's Parish School is taught by Mr. Valentine and is well attended. I recommended to him Page's Theory and Practice of Teaching.

There are many Episcopal Mission schools in this county, chiefly attended by natives, which are quite distant, and it was not convenient for me to visit them all without too much expense.

The Methodist Mission has a fine stone building, a seminary, here. At present the school is taught by Mr. A. J. Wood and Mrs. R. H. Gibson. The attendance is not so good as that in the other schools.

The free public school at Tubmantown is taught by Mr. P. J. Hutchings. There were present 39 pupils. Books and slates were scarce. As many as 8 pupils can write a letter. Another public school is taught by Mrs. Kate Greenfield. I did not find it convenient to visit this.

There are not as many Americo-Liberians in Maryland as in Montserrado county, and therefore not so many schools, the native element being so much greater. I think the number of schools at a distance maintained by the Protestant Episcopal Mission is greater than the number of schools in the settlements.

I am favorably impressed with the people and condition of education in Cape Palmas. Several new dwellings—I counted six—are in process of erection. Churches and Sunday schools are well attended, especially the Episcopal and Methodist. The

are in the United States many Negroes leading an uncomfortable, hand-to-mouth existence who are evidently the superiors of men who occupy almost infinitely preferable stations in Liberia. I have no doubt that the difference is largely due to the fact that life in Liberia is, notwithstanding its numerous difficulties, far better calculated to call forth manly qualities and encourage sustained effort than any conditions to be found by the Negro in the United States. I have often said and still firmly believe that if I were a Negro I would make my home in Liberia. I feel certain about this, not so much because of the better opportunities of material prosperity, but because, after a wide acquaintance with Liberians and a vivid realization of their many deficiencies, I find them far more respectable altogether than Negroes I have met in the United States, with the rarest exceptions."

ENGLAND'S WORK IN CENTRAL AFRICA.

* * * The value of missionaries as pioneers of the civilization which this country seems impelled to extend in some instinctive race movement over the waste uncultivated tracts of the earth cannot be overestimated. These pioneers do not stop to ask whether it will pay to adventure their lives and their funds in these remote countries. They start on their self-imposed mission without *arrière pensée.* Here they fail, there they succeed. If they die, nobody takes much notice, and two men are always ready to supply one man's place. They make all the experiments and others reap the profit. On the results of their researches commerce is able to decide its timid steps, and eventually we possess sufficient data on which to determine whether it is right and necessary for the government to seal with its intervention the work which these missionaries began.

The missionary societies working in Nyassaland soon decided that industrial teaching was to accompany religious instruction, and that to this end great efforts should be made to turn to advantage the rich soil and tropical climate by the cultivation of products likely to be of commercial value; and, further, that the love of trade which all Negro tribes possess should be encouraged, to the detriment of the traffic in slaves, by the establishment of a more lawful commerce. Consequently it may be said

that from the womb of the missions were born the African Lakes Company, the first corporation trading in Nyassaland, and the coffee-planting industry, which now numbers nearly 100 representatives.

* * * In case it may be thought that the only results of our administration of this part of Africa have been the multiplication of officials and the creation of posts for the employment of our fellow-countrymen, I might give you the following particulars to satisfy you that the growth of the administration has merely kept pace with the increasing development and prosperity of the British Central Africa Protectorate. In 1891, when we commenced this direct administration, the total trade of Great Britain with British Central Africa scarcely reached the annual value of £30,000. At the present time the trade is over £100,000 in value per annum, the exports having risen from £3,000 in 1891 to nearly £20,000 in 1896, much of this being represented by coffee grown in the country. Our local revenue from all sources in 1891 was £1,700 per annum. During the financial year ending March 31, 1896, our local revenue exceeded £22,000, and I am informed, since my departure on leave of absence, that the increase in local revenue under almost every head is most gratifying, and leads us to hope that before many years are past we shall be entirely independent of any subsidy from the pocket of the British tax-payer. In 1891 the Europeans in the British Central Africa Protectorate scarcely exceeded 90 in number. They now amount to about 300, of whom about 100 are connected with the planting industry. In 1891 there were three steamers on Lake Nyassa and three small steamers on the Lower Shiré and Zambesi, only one of which was bigger than a steam launch. On the Zambesi and the Shiré in the present year we have 16 steamers and 46 barges and cargo-boats plying between the port of Chinde on the coast and the British frontier on the Shiré river. On the Upper Shiré and Lake Nyassa the number of British steamboats has been increased from three to eight. The steamers placed on the Zambesi, moreover, are many of them comfortable passenger boats with ample accommodation, very different to the miserable little craft which first panted and puffed on that river in the pioneer days.

The survey for the railway from the Portuguese frontier on the Ruo to the Upper Shiré through the planting districts of the

utilizing it. I also desired to be where I might have a fair chance to obtain any position to which I might aspire, for, since my full intention in coming to this country was to be and to do something for myself and for my race, I thought I might as well settle in a place where I should meet the least hindrance and opposition and where, if a person possessed any ability, it would be most needed and appreciated and soonest utilized. After hearing all the evidence, *pro* and *con*, concerning the different counties and after weighing it all carefully, I decided in favor of Sinoe county.

The decision in favor of Sinoe was not reached because it was the most highly praised, for I noticed in Liberia the same spirit that prevails in America—every one praised his own county more highly than he did that of his neighbor.

Sinoe county was represented to me by those who desired me to settle in Montserrado or in some other county as having a smaller population than either of the other counties in Liberia, and they said that some of the citizens were very mean indeed. I concluded that if the population, as they said, was small, that perhaps my chances would be the better and that my settling there would be more desired on the part of its citizens than could be expected were I to settle in a more populous county; and if the people were mean, as they said, there was all the more need of a person like myself, if I was any better, and if not, perhaps no harm would be done. I therefore, after visiting other counties, came to Sinoe and located, and I find that I was right in making my choice.

When I had been here three weeks I took the oath of allegiance to the government, passed the required examination, and at once began the practice of law. I was, of course, an attorney before coming here, but this being a foreign country it was necessary that I should pass an examination and be duly admitted to the bar in accordance with the requirements of the statute of the country.

For two years I have been practicing in all the courts of the Republic, except the Supreme Court, with success and remuneration. In order to practice in the Supreme Court it is necessary that an attorney should practice law in the courts of quarter sessions and common pleas of the Republic for the space of two years preceding the time of applying for admission thereto.

When I had been practicing two years and one day I made application and was examined and admitted to the bar of the Supreme Court, which was at the January term of this year.

While I was in Monrovia in attendance upon the Supreme Court news reached me that I had been nominated by the Whig party of Sinoe county as a member of the House of Representatives of the Republic of Liberia. Our national election was held on the 4th day of May last, and although I had been here only a little over the requisite time in order to make me eligible to the office of representative, I received the next to the highest vote polled in the county, and was elected.

In the meantime I have not neglected farming. This occupation, above all others, is the best reliance of every country, and more especially of a new one like this. I have bought and paid for fifteen city lots in Greenville, twelve of which are planted out in coffee and four of them are bearing. I have bought and paid for seventy-five acres of farm land, twelve of which are under cultivation.

I have not drawn my Government land yet, because I have been waiting for the next colony of immigrants to be sent out by the "International Migration Society," which we are expecting this fall. I have located a beautiful site for a new colony just on the other side of Sinoe river, opposite Greenville. This land fronts on the sea, with the river on the right side. It is three-quarters of a mile nearer to where all steamers anchor than Greenville is. Its elevation is quite as high as that of Monrovia, and the most eligible location I have seen along the Liberian seacoast. I am indeed surprised that the first colonists, who came to Sinoe in 1839, did not settle there instead of Greenville. All the land on that side of the river is owned by the government and is subject to entry by immigrants.

This is one of the most productive counties of the Republic, and at the same time is easily accessible and well adapted to colonization purposes. The natives of this county are as peaceable as any people I have ever known; as a general thing, quite as peaceable as the American people are; in fact, so far as hostility of the natives is concerned, I never give it a thought.

I might say a word concerning my health. I have been a great deal more healthy here than I was in America. It is true that I, in common with everybody else coming to this country, had to

become acclimated. That is to be expected, and if an inhabitant of this country goes to America to reside, he has to become acclimated there; but by exercising a little care and a little obedience to the laws of health one can very easily pass the process of acclimation. I have been attacked by the fever here, and also by the fever in America, and I can truthfully say that I have had much more severe attacks in Florida than I have had in Liberia. After passing the acclimation one only has to be careful with himself, and he is perfectly safe. I have not had to call for the services of a doctor since my arrival in Sinoe county. For the length of time I have been in Liberia I never in my life before enjoyed better health.

The climate is very seldom too hot, but sometimes, about this season of the year, it becomes rather chilly for me. It is the rainy season and our midwinter. Sometimes an overcoat is serviceable.

I was reared in the Appalachian region of Virginia and remained there until I had attained the age of manhood, in 1886. Until then I had known no other than the purest water for drinking and other necessary purposes. In fact, I could not stay in any country in which the water was not good. Chief among the many attractions of this county is its good and pure water. It is fresh and pure within a few feet of the sea beach, and as the nights are very cool the water remains sufficiently cool during the day. It is much colder than the water is in Florida during the summer.

Our schools are open from January until December, and as a general thing they are well attended. They, however, have been too much neglected by the legislature; but I hope the next legislature will pay more attention to this most important subject.

As to churches, Liberia is well supplied. The leading denominations are all fairly represented, but the most prominent are the Methodist, the Baptist, and the Protestant Episcopal. Liberia has a superabundance of preachers, so called. It is not so much of a preacher-producing country as it is a preacher-importing one. This to some extent arises from the fact that the majority of the immigrants begin preaching before they start for Africa. We who are not used to water prepare ourselves for fear of accidents before attempting to cross the ocean. Many after professing religion discover that they are "called" to the ministry; hence it

is that so many immigrants coming to Liberia are preachers and exhorters.

In conclusion, I shall only say that I am perfectly satisfied with Liberia. It is true she has not advanced along the lines of material development as I could wish to see her, but still she has accomplished quite as much in that direction as the first English settlers in Virginia did in the same length of time, making a reasonable allowance for the difference in the people of the two countries.

All that has not been done as yet in advancing the country in every direction only remains to be done. The foundations have been laid, and the only thing required of those of our race who will come here in the future is to build upon these foundations. Here the opportunities are present for any and every one of African descent to do and to be something both for himself and his race. No avenues are closed against him. There is no unjust discrimination on account of his color or race. He is a man in the true sense of the word.

Would I return to America to reside? No; I would not. It is true, I admire the spirit and progress of the American people and the phenomenal advance they have made; but America, notstanding, belongs to the white man, and there is no way to change it. In that country the Afro-American is too circumscribed. His chances to reach the top of the ladder are slim, to say the least. He has to spend too much of his time in getting out of the white man's way, and the whole road belongs to the white man. In short, the Afro-American has to be engaged too much in trying to solve the Negro problem and endeavoring to prove to his Caucasian brethren that he does not belong to the family of the anthropoid ape.

I do not like this troublesome kind of business; it is too worrying, both mentally and physically. I like to breathe the pure air of freedom and equal opportunity, and that we do in my adopted country, Liberia.

Yours truly, R. A. Wright.

THE ABOLITION OF SLAVERY IN ZANZIBAR.

The following is the text of the decree abolishing slavery issued by the Sultan of Zanzibar on April 6, 1897:

Whereas by a treaty concluded in 1890 between her Majesty the Queen of England and his Highness the late Seyyid Barghash, etc., the importation of slaves into the islands of Zanzibar and Pemba was forbidden and declared to be illegal;

And whereas, owing to the lapse of years and other causes, the number of slaves legally imported and held in these islands has greatly decreased, so that many estates have gone out of cultivation;

And whereas the present system of slavery deters free laborers from coming to our islands to take the place of those who have, from death or other causes, disappeared, to the detriment of agriculture and of our subjects, who are thus driven to borrow money at high interest against the law of Islam and their own welfare, both of which are objects of our deepest solicitude;

And whereas the Apostle Mahomed (may God grant him blessings and peace!) has set before us as most praiseworthy the liberation of slaves, and we are ourselves desirous of following his precepts and of encouraging the introduction of free labor;

And whereas our late predecessor, Seyyid Ali, in the decree in which he forbade for the future the sale of slaves or their transmission except by direct inheritance, declared that, subject to the conditions stated in that decree, all slaves lawfully possessed on that date by his subjects should remain with their owners, and that their status should be unchanged, so that it would not be equitable to deprive them of any rights enjoyed under that decree without awarding compensation to their present possessors:

We, therefore, having considered this question most carefully in all its aspects, and having in view the benefiting of all classes of our faithful subjects, have decided, with the advice of our first minister, to promulgate, and we do hereby promulgate, the following decree:

ARTICLE I. From and after this first day of Zilkada all claims of whatever description made before any court or public authority in respect of the alleged relations of master and slave shall be referred to the district court (Mehkemet el Wilaya) within

whose jurisdiction they may arise and shall be cognizable by that court alone.

ARTICLE II. From and after this first day of Zilkada the district court shall decline to enforce any alleged rights over the body, service, or property of any person on the ground that such person is a slave, but wherever any person shall claim that he was lawfully possessed of such rights, in accordance with the decrees of our predecessors, before the publication of the present decree, and has now by the application of the said decree been deprived of them, and has suffered loss by such deprivation, then the court, unless satisfied that the claim is unfounded, shall report to our first minister that it deems the claimant entitled, in consideration of the loss of such rights and damage resulting therefrom, to such pecuniary compensation as may be a just and reasonable equivalent for their value, and our first minister shall then award to him such sum.

ARTICLE III. The compensation money thus awarded shall not be liable to be claimed in respect of any debt for which the person of the slave for whom it was granted could not previously by law be seized.

ARTICLE IV. Any person whose right to freedom shall have been formally recognized under the preceding article shall be liable to any tax, abatement, *corvée*, or payment in lieu of *corvée*, which our government may at any time hereafter see fit to impose on the general body of its subjects, and shall be bound, on pain of being declared a vagrant, to show that he possesses a regular domicile and means of subsistence, and where such domicile is situated on land owned by any other person to pay to the owner of such land such rent (which may take the form of an equivalent in labor or produce) as may be agreed upon between them before the district court.

ARTICLE V. Concubines shall be regarded as inmates of the harem in the same sense as wives, and shall remain in their present relations unless they should demand their dissolution on the ground of cruelty, in which case the district court shall grant it, if the alleged cruelty has been proved to its satisfaction. A concubine not having borne children may be redeemed with the sanction of the court.

ARTICLE VI. Any person making any claim under any of the provisions of this decree shall have the right to appeal from the

decision of the district court to ourselves, or to such judge or other public authority as we may from time to time see fit to delegate for the purpose.

Written by his order by his slave Salim bin Mahomed.

(Signed) HAMOUD BIN MAHOMED BIN SAID.

NEGRO TEACHERS FOR NEGRO SCHOOLS.

The answer to the question, "Should white teachers be employed in Negro schools?" requires some knowledge of the past conditions of the Negro, as well as an intelligent and systematic appreciation of his present status. I propose, then, to consider the question in the light of certain broad, fundamental principles which involve, essentially, the welfare and progress of the Negro race.

Thirty years have passed since the emancipation of the Negro became an accomplished fact. For thirty years he has been the subject of much contention and the object of much solicitude. During this period new nations have been born to civilization. Japan, for instance, whose birth was almost coincident with Negro emancipation, has established herself "Queen of the Orient," and has demonstrated her right to a place of honor among the great nations of the earth. While much progress has been made by the Negro race in the South, it must be admitted that this progress has been due too little to himself and too largely to the external influences of the civilization under which he has lived. While marvelous development may be found in individual instances, the condition of the masses of the race is but little improved; the solution of the vexed Negro question is as problematical as ever; the education of the race is still in an empirical stage. Unlike other races that have attained to civilization, the Negro, with a few individual exceptions, has been content to be merely a passive spectator of the processes that have affected him. Incapable of initiative and executive power and wanting in genius for organization, he has never been an active agent in the work of race redemption. He has never been accustomed to voluntary activity; he is here not of his own choice; a docile slave, he wrought on Southern plantations until, without an effort of his own, he was made an American citizen. Having received his

political elevation by legislation, he naturally expected to obtain a commercial, intellectual, and moral status in some such mysterious way. The progress of the Negro race, remarkable though it may be, is not the result of social and political self-evolution, but an effect produced by extraneous causes.

If the education of the Negro is to be anything more than a veneer, the race must obey that great law of human development which makes voluntary energy the source of power and progress. The intellectual power developed must be energized by proper incentives into self-activity; it must be made reproductive within the race itself. It is not enough that the race shall be environed with all the accessories of civilization. Its consciousness must be aroused, its powers energized, its sense of responsibility quickened. It must be taught to work out its own salvation, if its progress is to be real and enduring. The gospel must be preached by its own preachers; its schools must be taught by its own teachers. It must consciously realize its own responsibility for the effective use of the means at its command in the work of race development.

The position of the Negro as a race has heretofore been one of dependence. Lacking the virtues of thrift, foresight, and economy, he is still very largely supplied from the white man's table, and in time of trouble confidently appeals, and seldom in vain, to his former master for aid and relief. The Negro wears his master's religion, and sometimes his politics, very much as he does his old clothes, as something entirely foreign and external to himself. By perpetuating this dependence, intellectual and moral, we acquiesce in a species of spiritual bondage that is almost as unfavorable to race progress as slavery itself. "Our real friends," says Emerson, "are those who make us do what we can." Judicious aid to a dependent people is necessary and praiseworthy, but, in my judgment, it should stop short of doing all their intellectual work for them.

To cultivate in the Negro the sense of intellectual and moral independence such avenues of service as will enable him to effect the uplifting of the race should not be closed against him. He requires these as worthy incentives to arouse his ambition and to stimulate his sense of responsibility. To be the teacher of his race is the one position of honor, dignity, and responsibility to which he may legitimately aspire. To throttle his energies

and to close against him this avenue of activity and usefulness would be an unwarranted assumption of responsibility by the white race and an injustice to the Negro.

But a further and more potent reason for employing Negro teachers to teach Negro schools is the fact that race identity is an important factor in educational work. The teacher and the taught must possess a common consciousness, a mutual affinity, as a condition of proper intellectual and moral growth. The teacher must embody in his personality the historic race epochs and processes of development represented in the pupil in order that the intellectual powers of the child may be invested with that atmosphere of sympathy and appreciation necessary to their healthy activity. The historic consciousness of teacher and pupil must possess certain intuitive elements in common, as the result of common race processes, if the teacher is to be efficient and the development natural.

Again, it is a fact that cannot well be called in question, that white teachers in Negro schools can never realize, even approximately, the ideal relation that should exist between teacher and pupil. This is forcibly true in elementary schools. That relation requires love, not philanthropy; affection, not charity; sympathy, not pity. Occupying planes so widely separated, spheres of activity so diverse—without common blood or social ties, common history or common interests, common origin or common destiny—a white teacher and a Negro class will never realize the ideal school. In such a case the teacher cannot appeal to the inner life of the pupil, and the craving consciousness of the child finds no responsive chord in the teacher. They must meet, if they meet at all, upon the cold, abstract plane of reason. The instinct of race identity, as strong in one race as in the other, as strong in the pupil as in the teacher, intervenes as an insuperable barrier. Between teacher and pupil must ever remain this chasm of race difference, as deep as human consciousness itself. Call it prejudice, if you will, but it exists as a God-implanted instinct of which the teacher can never divest himself—out of which the pupil can never be educated. Although it be tempered by philanthropy, sweetened by religion, or even smothered by fanaticism, it still exists, and will continue to exist as long as humanity.

The principles here emphasized are not restricted in their ap-

plication to the Negro race. Like all natural laws they are universal, and are modified in their operation only by the variation of the conditions involved. They are true in their application to the American Indian and to the Mongolian, to the Fiji Islanders, and to the Kaffirs of South Africa.

Experience in the missionary field has demonstrated the fact that the successful propagation of the gospel requires the preparation of native teachers and native preachers as a primary condition. The foreign missionary may direct and supervise, aid and inspire, but he remains a foreigner still—a being apart and something different from the people. The native teachers and preachers of our missionary fields are the hope of heathendom, because they alone can fulfill the requirements of the law of race identity.

Nor is this principle confined to race relations. In a lesser degree it operates between different families of the Caucasian race, and indeed between any two people differing in nationality and language. School men of wide experience will testify to the fact that few teachers of English or American birth can successfully manage a school of Irish, German, or Swedish children. On the other hand, a native French or German teacher, be he ever so proficient in scholarship or fertile in resources, finds much difficulty in the discipline of American children, and years of striving are usually required to bridge the chasm of difference.

In elementary and secondary education I regard this law of race identity as vital and imperative, but in the province of higher education its authority, under certain conditions, may possibly be relaxed without serious consequences. Institute instruction, however, and the guidance and supervision of Negro teachers by the whites must still be continued as a matter of duty and as an administrative necessity.

The important principle involved here is primarily that of coördination, not of text-books and curricula, but the vital coördination of the teacher with the child. When we impose upon the child a relation so incongruous—physically, intellectually, and morally—we violate a primary law of nature, as well as an established pedagogical principle. The fact that the vast majority of Negro teachers are deplorably incompetent no one will deny. But the remedy is to be sought in the improvement of these teachers, and not in the substitution of white teachers.

Novel as the statement may appear, I confidently hold that no white teacher is competent to teach Negro children. We must remember that for the teacher there are conditions and qualifications antecedent to scholarship, and tests more important than the uniform State examination.

Other considerations in the same line might be adduced, such as the necessity for modifying our courses of study and adapting our methods of teaching to the wants of Negro schools. It remains to be seen whether the instruction of an infant race can proceed along the same line and by the same methods as that of a race whose culture is based upon centuries of struggle and self-effort without involving the violation of all sound economic and pedagogic doctrine. But the consideration of these lines would carry me beyond the limits and the object of this discussion.

In conclusion, let me briefly summarize the argument for employing Negro teachers in Negro schools:

1. The educational development of the Negro must be from within and by the race itself, and not solely through extraneous agencies.

2. The intellectual and moral dependence of the race should not be perpetuated. The Negro needs to be stimulated to independent activity.

3. As a teacher of his race, the Negro occupies a position of trust and honor, which he needs to quicken his sense of responsibility and to furnish him the incentives and the means for race elevation.

4. The teacher and the pupil must possess a common consciousness, whose historic processes have common elements, resulting in common intuitions. The teacher must embody in his character the race epochs and processes represented in the child.

5. The instinct of race identity renders impossible the realization of an ideal relation between the white teacher and the Negro pupil. The teacher and the child must be coördinated.

J. H. Phillips.

LIBERIA AS SEEN BY A U. S. NAVAL OFFICER IN 1879.

The following details concerning the physical and social conditions in Liberia, which we have been kindly permitted to take from the diary of Lieut. Kossuth Niles, will prove extremely in-

teresting and enable the student of Liberia to judge more intelligently and accurately of the changes in its political and social status during the past nearly twenty years:

"On Board U. S. Flagship Ticonderoga, 1879.

"Liberia.—The physical features of the country are not particularly striking. The coast is generally low and sometimes quite marshy. Elevations occur occasionally as at Cape Mount, the site of Robertsport; Cape Monserrado, the site of Monrovia, and Cape Palmas, the site of Harper. Toward the interior the land rises, and at the distance of thirty to fifty miles it is quite mountainous and well watered by numerous small streams. There are no large rivers, the largest being navigable only by small boats to the rapids, a distance of fifteen or twenty miles. The St. Paul, St. John, Junk, and Cavalla are the most considerable, and vary in width at their mouths from one-fourth to three-fourths of a mile.

"Dangerous bars obstruct the entrances to all the rivers, which are more valuable for intercommunication than for foreign commerce. None of these rivers have been explored to their source.

"The settlements have, for the most part, been made at the mouths or along the banks of these streams, and numbers of immigrants have succeeded in making profitable farms and comfortable homes for themselves.

"As a general rule, when Liberians have devoted themselves earnestly to agricultural pursuits they have succeeded well, but too few have done so, and many who could most intelligently develop the resources of the country have been carried away either by political ambition or jealousy, and have been too willing to strive for the scanty rewards and honors of office in preference to the hard labor but more certain success which would follow the development of the agricultural resources of the country.

"Of the educated Liberians but few are directly interested in anything except some professional pursuit, or in trading with the natives, and the industrial development of the country is less now than it was thirty years ago, while the prejudices and jealousies of the pure Negro against the "colored man" are stronger and more bitter, and are rapidly forming political issues from which nothing but harm can result.

"That the country has declined in prosperity during the last

ten or fifteen years is conceded by many Liberians. The sad dilapidation of many of the buildings in Monrovia and the great neglect so apparent everywhere give but little encouragement to the belief that there has been any recent advancement. It may be safely asserted that there is more substantial prosperity among the small settlements and farming communities throughout the country than in Monrovia, the capital.

"The Liberian character as here developed is a peculiar one; they are indeed poor and proud. The courage, patience, and industry of the early settlers were most remarkable and admirable, and it is difficult to understand and appreciate the various trials they were forced to endure. Their descendants have inherited in their independence of spirit self-reliance, general intelligence, confidence in their future, and pride in upholding to the utmost the dignity of their government some of the most strongly marked characteristics of their fathers. In the large towns they observe most of the forms of genteel life with ceremony, and exhibit a strong religious feeling, which makes the Sabbath a quiet, orderly day of rest.

"The besetting sin of the Liberians is arrogance, as distinguished from a natural and commendable pride, and its manifestation has provoked more unfriendly criticism and made more enemies of their country than any other single cause. It is a great misfortune that so many of her citizens have been unable to show their appreciation of their freedom of opportunity under an independent government without at the same time manifesting an arrogance of demeanor which is frequently discourtesy, or an egotism of language which creates an unfavorable and unfriendly impression upon all who casually meet them.

"The hostility to the Republic and the adverse comments heard upon it all along the West Coast of Africa are the result of this grave fault, which could easily be corrected.

"The form of government is that of the United States, but its constitution, unlike that of its prototype, does not recognize the equality of races, and admits to citizenship none but persons of African descent, and none but citizens can hold property in their own name. Non-citizens are permitted to lease property for a term of years.

"The salary of the President is $2,500 annually; Senators receive $5 *per diem*, with 10 cents per mile, and Representatives

$4.33 *per diem*, with the same mileage. The superintendents of the counties are paid $400 per annum. Notwithstanding the apparent meagerness of these salaries, the belief is general that they are not only too high, but also that the offices are too numerous.

"The people of Liberia have always taken a great theoretical interest in educational matters, and the government has encouraged by prompt legislation many schemes for their advancement, but they have relied almost entirely upon the different missionary societies to do all the work and bear all the expense, the government's action being limited to a strong approval.

"Of ten educational institutions founded in recent years, but two now exist. The cause of these failures has been the want of permanency in the character of the organizations and of coöperation on the part of the people. The government, however, maintains a system of public schools, which are generally well attended.

"The aboriginal inhabitants of Liberia are divided into numerous tribes, each having its distinctive dialect and a king, to whom the different chiefs or 'headmen' of the villages are subordinate. The authority of the king is, however, in a great measure dependent upon his personal qualities.

"King Boatswain, of the Golah tribe (located at a distance of about forty miles in a northeasterly direction from Monrovia), long since dead, was a striking instance of this acquired authority, and is vividly remembered by many Liberians for the valuable assistance he rendered them in their early struggles. His name was acquired during his four years' service in the English navy. Few of these tribal kings acquire wealth, and they live in the same rude manner as their subjects. For the privilege of passing through their territories '*dash*'—*i. e.*, a gift—is demanded. This word, used both as a noun and verb, is from the Portuguese, and is universally employed upon the West Coast.

"The chiefs are responsible for the conduct of their people, and their principal social distinction, upon occasions of ceremony, is in their dress, which consists of a tall hat, either black or white, a cast-off frock coat buttoned over the naked body, and a pair of shoes, usually carried in the hand.

"The native villages seldom contain more than five hundred inhabitants, and the greater number less than two hundred, and

are connected by trails or foot paths through the dense forest and undergrowth. They are generally located upon the water-courses and not infrequently in the interior.

"Liberia has no public roads, and the foot paths have to answer all present needs. The climate, as at Sierra Leone, is hostile to all beasts of burden, and there are in consequence no wheeled vehicles.

"The domestication of the African elephants has been suggested; if it can be accomplished it would add immensely to Liberia's trade with the interior.

"Among the many tribes the largest and most important are the Veys, Deys, Golahs, Pessahs, Krus, Fish, Bassas, Grebos, and Tabous.

"Domestic slavery is practiced by all the tribes, but the Krus and Fish limit their slaves to those acquired from their neighbors, never enslaving members of their own.

"The Veys occupy that portion of the coast between the Gallinas river and Cape Mount, and are probably the most powerful of any in the Liberian territory. Their invention of a written alphabet does not seem to have raised them socially, and no very important results have followed from it.

"Among the Liberians they have the reputation of being exceedingly licentious. The tribe is now under government jurisdiction and numbers at least 50,000. It is not very tractable, being much dissatisfied at the alleged unjust treatment and broken promises of the Liberian government. The chief ruler lives in a village at the head of Fisherman's lake near Cape Mount.

"The Golahs occupy the country to the eastward of Monrovia, and probably number 10,000; but since the death of King Boatswain have lost greatly in numbers and influence. They have an importance now chiefly because of their occupancy of the country between Monrovia and the rich interior, and all the commerce with that region passing through the Golah headmen's hands is subjected to a '*dash*' tax.

"The Krus, as a tribe, enjoy the proud distinction of never having been made slaves. It is their boast that no Kruman was ever held as a slave, suicide being resorted to in the event of capture. The tribe numbers from 15,000 to 20,000.

"The dialect of the Pessahs is said to lend itself particularly

to English articulation, and its tribesmen pride themselves upon their efforts to speak our language.

"Next to the Veys in numbers and power are the *Grebos*, who occupy the territory about Cape Palmas. They are very warlike and have an organized fighting force of 1,500 men in quite a fair state of discipline.

"Mission schools have been established among them, and by constant contact with the settlement at Cape Palmas they have become nearly as familiar with the habits of civilized life as the Krus, but they are not naturally as intelligent.

"The authority of the government over the tribes to the eastward of Cape Palmas is very slight.

"The Tabous occupy a portion of the coast about forty miles from the cape and number about 4,000. They are in a state of almost open revolt, and do not acknowledge the jurisdiction of Liberia over their territory.

"This disaffection extends to all the tribes between Cape Palmas and the San Pedro river. The right of Liberia to jurisdiction was always admitted by the natives of the coast until the white traders established themselves among them."

CANNIBALS AND CANNIBALISM.

Cannibalism now, as always, has distinguished primitive peoples of all regions. Cannibals are spoken of as Allelophagoi, or eaters of one another, and, in general terms, as Allelophagy, or race-eating. We cannot pride ourselves on our superiority, because our own ancestors, in the gray dawn of history, were anthropophagous, sacrificed human beings to their tribal deities, and drank the blood of their victims, like the Australians of to-day, in the skulls of their enemies. The eating of human flesh is still customary upon the Congo, the Niger, in Australia, generally in Equatorial Africa, occasionally in the serpent worship of the Haytian Negroes, and elsewhere.

It was once practiced by the American Indians, and Governor Denonville, of Canada, having vanquished the Senecas in 1687, "was horrified at seeing twenty-five of the latter killed in battle quartered, boiled, and devoured by his Ottawa allies."

The subject of cannibalism in Africa has been very little discussed. The great travelers, Livingstone, Cameron, Stanley, and Wissman, in their diaries, have reported the simple fact that the tribes they encountered were anthropophagous, and ordinarily have omitted all details of the custom.

Traversing an unknown continent, accompanied by men of one or more strange races, they naturally were not in intimate relations with the people whose country they traversed and who, if not absolutely hostile, assumed a position of armed neutrality.

"As far as any observation has extended," says Dr. Hinde,* "nearly all of the tribes in the basin of the Congo are or have been cannibals, and among certain of them the custom is still fully established.

"In some instances tribes which had abandoned the habit have, by the increase of their communication and relations with their allelophagous neighbors, due to the increased facilities and the decreased dangers of travel consequent on European occupation, again been induced to resume it.

"The advantages of greater traveling facilities and increased communication would, however, seem to outnumber the disadvantages, as in former days those who passed beyond their tribal boundaries were at once killed and eaten by their neighbors.

"Shortly after the establishment of the station of Equator, the residents discovered that a traffic in human beings was carried on upon an extensive scale by the natives between Equator and Lake Tumba.

"The most daring of these natives were the Ire-bu; it was their custom to mount the River Lulongo in great armed bands and pillage and enslave the inhabitants of the river villages, and when they had secured a sufficient number they filled their canoes, and carrying their prizes to the Ubanghi sold them to the natives as butchers' meat. This traffic is now stopped, and the captains of the steamers ascending the Ubanghi have often assured me that it is now nearly impossible to buy meat, and always when they try to buy goats of the natives they in exchange demand slaves, and often come on board with tusks of ivory or other products with the hope of buying a slave, *complaining that meat had become very scarce with them.*

* La Chute de la domination des Arabs au Congo par M. le Docteur Hinde, Bulletin de la Société d'Etudes Coloniales.

"All I have seen of these people confirms me in the impression that they are possessed by a passion for eating human flesh. It may be an acquired taste, but in my mind there is not the least doubt that they prefer human to all other flesh.

"During all the time of my sojourn among the cannibal races I never knew an instance of their eating any kind of raw flesh; they invariably boil, roast, or smoke it. This custom of smoking the meat for conservation would have been very useful for ourselves, as we were often without meat for long periods, but upon the march I never dared to buy smoked provisions of the natives, as it was impossible to be certain that it was not human flesh.

"The preference of the different tribes, rather than of the different individuals of one tribe, for the different parts of the human body is interesting. One cuts long slices or rashers from the thighs, legs, and arms; others prefer the hands and feet; and although the great majority do not fancy the head, I have met more than one tribe who preferred it to all other parts. In the cuisine nearly all employ parts of the intestines, as the fat they afford is as necessary to the African as to the European *cuisinier*.

"During the war in which we were engaged for two years, accompanied by an enormous crowd of camp-followers, we reaped perhaps the only advantages that can be attributed to this repugnant custom. In the night following a battle or an assault upon a town, these human hyenas would seize for themselves all the dead, leaving nothing for the jackals and saving us, no doubt, from an epidemic.

"A man traveling with his eyes open would have no difficulty in recognizing by whom he had been preceded upon the trail by the horrible evidences remaining. Upon the battlefield he will discover abandoned to the jackals the parts the human wolves did not find to their taste, and generally near the blackened sites of the camp fires, hidden in the ashes, the whitened bones, bruised and broken, which make the ghastly memories of these disgusting banquets."

The details of Dr. Hinde's experience throw a light upon the habits of these primitive people by which "he who runs may read."

It has been authoritatively asserted that "cannibalism and human sacrifices disappear at once and forever under Islam"

(R. B. Smith, 19th Century, May, 1887); but, on the other hand, we are informed by more recent travelers that in the most highly cultivated and prosperous region of the Congo basin belonging to the Manyemas and Malelas and under Arab domination, "the natives still remain the most inveterate cannibals of the entire world." The Bangalas are the hunters, soldiers, and sailors of their region. The Kroo-boys of the interior are very intelligent and capable of excellent service, but they are cannibals.

An English engineer, once employed upon the Congo, describes the Bangalas as "physically a fine race—tall, powerful, and splendidly formed, with features by no means of the Negro type."

Leopoldville, in its position as the principal port of the Upper Congo, is frequented by great numbers of these Bangalas, and is obliged to maintain a guard over its cemetery, and the stealing of cadavers has become so common an offense that capital punishment is resorted to as the only means of preventing it.

In hunting, it is their practice to break the wings of the wounded birds instead of killing them upon the spot, as they fancy the flesh becomes more tender by a languishing and painful death. In the preparation of a grand *fête* the prisoner or slave who is to be the *piece de resistance* has his arms and legs broken three days before, and is then put into the river or the sea, immersed to the neck, his head being fixed in the fork of a tree to prevent suicide from drowning.

The third day, his flesh having become sufficiently tender, he is taken from the water and sacrificed.

"As I descended the Congo from Stanley Falls on my return to Europe after an absence of two years, six of the crew were in irons on board the boat for having eaten two of their companions upon the voyage up."

At another time Dr. Hinde, when on the Lomami, discovered, in returning to a village after having pursued the inhabitants for a mile or two, this propensity to cannibalism among his allies and camp-followers.

Mr. E. J. Glave in his journal relates that not long since "the state post upon this river lost two men, killed and eaten by the natives, beside many women and children who were captured."

Father J. Dubendorf, superior of a Roman Catholic mission

at Onitska on the Niger, 150 miles above its mouth, tells in a late issue of *Le Correspondant* of Paris, an amusing story of mingled civilization, barbarism, and cannibalism among the Negroes in the neighborhood of Brass, near the mouth of the river.

Compiegne was of the opinion that the region of which we have been writing was far to the east occupied by a vast assemblage of anthropophagous tribes, and confirms the impression of later travelers that all man-eating races by far surpass their neighbors in their physical and mental endowments, in bodily strength, courage, intelligence, skill, and industry, and in every other respect.

Miss Kingsley in her recent widely read book, "Travels in West Africa," says of cannibalism:

"Moreover, the Ajumba wanted meat, and the Fans, they said, offered them human. I saw no human meat at Egaja, but the Ajumba seem to think the Fans eat nothing else, which is a silly prejudice of theirs, because the Fans do. I think in this case the Ajumba thought a lot of smoked flesh offered was human. It may have been; it was in neat pieces; and again, as the captain of the late steamship *Sparrow*, would say, "it mayn't." But the Ajumba have a horror of cannibalism, and I honestly believe never practice it, even for fetish affairs, which is a rare thing in a West African tribe, where sacrificial and ceremonial cannibalism is nearly universal." * * *

"The cannibalism of the Fans, although a prevalent habit, is no danger, I think, to white people, except as regards the bother it gives one in preventing one's black companions from getting eaten. The Fan is not a cannibal from sacrificial motives, like the Negro. He does it in his common-sense way. Man's flesh, he says, is good to eat, very good, and he wishes you would try it. Oh, dear, no, he never eats it himself, but the next-door town does. He is always very much abused for eating his relations, but he really does not do this. He will eat his next-door neighbor's relations and sell his own deceased to his next-door neighbor in return, but he does not buy slaves and fatten them up for his table as some of the Middle Congo tribes I know of do. He has no slaves, no prisoners of war, no cemeteries, so you must draw your own conclusions."

The Australian cannibals have the same general characteristics and tastes. "The great incentive to war," says Carl Lumholtz,

" is the appetite for human flesh, and not conquest." " When food is scarce, the infants are eaten." " They believe the kidneys to be the center of life, and that by eating them they will acquire the strength of the persons sacrificed." " The flesh of white men is not in favor; it has an unpleasant salt taste that they do not fancy and causes a terrible nausea." " In the Burma Hill district there are tribes that eat congealed blood, and in South Australia and Victoria the heads of the victims are kept for use as drinking cups."

In Hayti, upon the authority of various writers and missionaries, human sacrifices have occurred in recent years with occasional condemnation and punishment.

Sir Spencer St. John states that under Geffard four men and four women were tried and condemned to death for cannibalism in Biroton-near Port-au, Prince. (Hayti, or the Black Republic.)

" Mr. Froude found in the villages of the interior, where the Negroes are out of sight and can follow their instincts that they sacrificed children in honor of the Serpent, the chief God in Dahomey." (" The English in the West Indies.")

" It appears to be an undoubted fact that human sacrifices are offered at Easter, Christmas, New Year's eve, and more particularly on Twelfth night, or *Les fêtes des Rois.*" (Spencer St. John, *loc. cit.*)

An old South Sea Island trader states in the New York *Sun* that the religion of the Islanders demands that for every one of their people who has been murdered or carried off and never returned they must have the skull of a white man in his place. They are taught that all their ailments, accidents, griefs, and woes are but reminders that their wrongs are still unavenged, that there is yet no white man's skull adorning their house, to be kept bright and oiled, or to show with pride to all their friends. Every cut or bruise, stumble or fall, headache or other ache, a house burned down, or the loss of a canoe keeps them in mind of a religious duty left undone, and that the gods are unappeased. When a new trophy is brought home it is shown with pride. Every one must see it and hear how it was got. The avenger is a hero, and receives the title of Koroi, conqueror, or warrior.

This custom, so horrible to every civilized sensibility, has a natural origin in man's necessity, in his barbaric religions, beliefs, and habits, social and mental.

It may also be acquired under certain conditions, through other habits, and by propinquity and association.

Bernardin de St. Pierre in his "Etudes de la Nature" gives it as his opinion "that to eat dog's flesh is the first step towards cannibalism." G. R. S.

LIBERIA'S FIRST JUBILEE.

On the 26th of July, 1897, the Republic of Liberia reached the first jubilee of its national existence.

The colony was founded by the American Colonization Society, which was organized in Washington, D. C., in 1817, for the purpose of colonizing in Africa, with their own consent, free persons of color residing in the United States.

The Society sent out the ship *Elizabeth*—the *Mayflower* of Liberian history—which sailed from New York February 6, 1820, with 86 Negro immigrants, and arrived at Sierra Leone March 1. These pioneers were landed at Campelar, Sherbro island, March 20, 1820. This place was soon found unsuitable and abandoned, the survivors removing to Fourah bay, Sierra Leone.

A treaty was signed by American naval officers with native chiefs at and for Cape Montserrado, 260 miles southeast of Sierra Leone, December 15, 1821, whither the colonists were removed from Sherbro, and the American flag raised there April 25, 1822. Monrovia, the capital of the Republic, now occupies that site. In the course of a few years several settlements were formed in the interior and along the coast. These settlements, with one exception, were formed into a commonwealth, the legislature of which began its first session August 30, 1839.

Owing to numerous inconveniences attending their colonial position, the people having made necessary arrangements with the American Colonization Society, met in convention October 27, 1846, and voted in favor of assuming the entire responsibility of their government. The legislature, at its next session, ordered a convention of delegates to form a new constitution. The convention assembled and, after twenty-one days of deliberation, adopted, on the 26th day of July, 1847, their new Constitution and Declaration of Independence. In September the Constitution was ratified by the almost unanimous vote of

the people in their primary assemblies. The governor, an appointee of the American Colonization Society and a citizen of Liberia, Joseph J. Roberts, was elected first President of the new State, the people having constituted and declared themselves a "free, sovereign and independent State, by the name and title of the Republic of Liberia."

The following flag and seal were adopted by the convention as the insignia of the Republic, and ordered to be employed to mark its nationality:

"*Flag*—Six red stripes with five white stripes, alternately displayed longitudinally. In the upper angle of the flag, next to the spear, a square blue ground covering in depth five stripes. In the center of the blue, one white star. *Seal*—A dove on the wing, with an open scroll in its claws; a view of the ocean with a ship under sail; the sun just emerging from the waters, a palm tree, and a plough and spade; beneath the emblems the national motto, "The love of liberty brought us here."

Great Britain was the first to acknowledge the independence of the new State, and to enter into treaty relations with it. This generous act was followed by France, Germany, Russia, Austria, Italy, and all other European States, and last of all by the United States, whose recognition was delayed until after the great emancipation.

There can be no doubt that the Liberian idea, or the principle of the repatriation of the blacks from the Western hemisphere, is one of the divinely appointed means for the regeneration of Africa. It was a remark of one of the early friends of the Republic that Divine Providence intends Liberia as a proof to all nations that free institutions are adapted to the wants and capacities of every race of men. To prove it, God has taken a portion of this race, that the wisdom of this world would pronounce—indeed, had pronounced—the most incapable of successful self-government, and has placed the duty and burden of self-government upon them; and they have borne it, and they are bearing it, without discredit.

The people have never lost the feeling, akin to that of the Puritan fathers, that they are the objects of a special providence. In view of the establishment of this nation, the *Westminster Review* made the following striking remark: "The Americans are successfully planting free Negroes on the western coast of Africa—

a greater event probably in its consequences than ever took place since Columbus set sail for the New World."

This new nation, if it grows normally, will develop new sentiments, new ideas, new forms, representing the African idea, and then the civilization now in vogue will seem what it is, a delusion and a snare, and only little better than rank barbarism. Even though coming from America, the Liberians in their fatherland will catch the spirit of the race. They have seen the white man at home. They have witnessed his failings and his vices as well as his virtues and his power. They have seen his barbarism and his cruelties as well as witnessed his generosity and benevolence in the house of their bondage. They have respect for his spiritual and moral excellences, but they have no exaggerated idea of his perfection. So that the Liberian idea will be akin to this continent, not an imitation. In some respects it may be an adaptation, but upon the whole it will be a fresh, new growth; and there is sure to come, when the proper education is developed and diffused, an African literature with the smell of Africa upon it, with African freedom, African thought, and African theology; for the African is not always to be an intellectual pauper, a pensioner of other lands, doing nothing but importing foreign ideas and quoting foreign expressions. Of course, the new system is passing and will pass through the various stages of childhood, youth, and manhood; the boy will not think as the youth, nor the youth as the man, but the crudeness of youth will grow to the maturity of age.

The African is an African, and the European is a European, and will remain so forever and ever. There is no more chance of developing the one into the other than there is, to use Miss Kingsley's illustration, of developing a rabbit into a hare, and it is certainly well for the harmony, the peace, and the progress of the world that this is so.

During the past few years the Republic has been showing signs of indigenous vigor, giving over the brawling of politics and seeking to rest the State on industry, justice, and love—to develop a a nation where liberty, equality, fraternity for colonist and aborigines, founded upon intelligence, are deeds as well as words—reality, not fiction.

During recent years there has always been an aboriginal member of the legislature elected by the popular party. This year a

native of the Congo, trained in Liberia, a prosperous farmer, has been elected a member of the House of Representatives. We venture to hope and believe that the Republic has reached and passed its lowest point; that henceforth, under the lead of President Coleman and Vice-President Ross, its public men will turn over a new leaf and retrace whatever false steps were made in the past, and that they will attain before long a social, political, and material condition of which the Negro race everywhere may be justly proud, and which will deserve and receive the respect of foreigners. They have at their command, or may easily have at their command, if they are wise, all the valuable and desirable aids of a genuine civilization to assist them in the development of the rich resources of primeval nature.

We do not believe that generally the Liberians yet see clearly the true direction of the path in which the nation should go, but they are earnestly, if blindly, groping their way; but not the less we believe it is leading them toward the desired consummation, if they recognize, as we believe their present leaders do, that coöperation with, and not antagonism to, the oborigines is the *sine qua non* of complete success.

Such a State, racy of the soil, will be welcomed by the nations and aided in its career. The United States Government will recognize the child born of its philanthropy and fostered by the generosity of its people, and return to its former official sympathy and coöperation with the African Republic. It is of the highest importance at the present crisis that the diplomatic representative of the United States in Liberia should be a cultivated, intelligent American gentleman, who will have influence personally and socially among the highest circles in his own country; who will remember that he is in Liberia not only to fulfill the orders of his government, to uphold the character of his country, and to forward the interests of his countrymen, but also to forward, where legitimate, the interests of Liberia, and to carry out the great idea which made President Monroe so active in his official capacity in giving practical aid in the founding of the colony. He should recognize the fact that the nation near whose government he resides springs from and is closely allied to his own, but he should be careful to avoid identifying himself with any particular class or party in Liberia, however worthy of his support.

In the early days of American diplomatic relations with Liberia the Republic enjoyed the services of such men, but there has been a gradual departure from this salutary policy, due probably to the exigencies of political parties in the United States, and Liberia has suffered.

We earnestly hope for the sake of the permanent interests of a youthful and rising State, for the sake of solid progress in Africa, that President McKinley will exercise the most scrupulous care in sending to this continent, under the present circumstances, so pregnant for the future, a man to occupy so responsible a position as the diplomatic representative of the United States.—*Edward W. Blyden.*

WOMAN IN AFRICA.

[Africaines, contribution a l'historie de la femme en Afrique, par Lieut. Lemaire, du 5e Regiment D'Artillerie, Ancien Commissaire du District de l'Equateur, etc., etc.]

The enthusiasts who have labored among us so conscientiously and effectively for the recognition of the equal political, social, and economic rights of women will find in Africa a vast, uncultivated, and illimitable field for their humanizing efforts when in search of new worlds to conquer. The missionary moralist also will find a rare opportunity to construct a moral universe *ab ovo.*

The women of Africa, generally speaking, are beasts of burden—animals, condemned by savage custom to work the fields, to provide for the family, to weave the country cloth, and to pander to illicit and ungovernable lust.

Like beasts, they are bought and sold openly or privately in the market by those who control them by natural or acquired right. Marriage has no sanctity, divorce and concubinage no limit, and love, properly conceived, has no existence. The children are under the absolute control of the father.

The tribal customs vary, however, and occasional exceptions may be noted to this general statement.

Lieutenant Lemaire has in this volume given us interesting and valuable collations of the statements of African travelers, ancient and modern, upon the social position of women in Northern

and Central Africa, to which he has added the results of his own personal observation. To those interested in the subject it will furnish an excellent means of verifying impressions which they have formed regarding the deplorable social and moral condition of women in Northern and Equatorial Africa.

Lieutenant Lemaire's survey begins with the Berbers of Morocco, and passing on to the Arabs and Moors, includes the Mussulman mixed and native populations of Algeria, Fezzan, Tibesti, the oasis of Kaouar, Bornou, Sokoto, and the region of the central Sûdan, watered by the great river systems of the Senegal, the Niger, the Chari, and the Benue, and concluding with the Upper and Lower Çongo.

"Upon his first contact with the motley crowd inhabiting the northern coast of Africa, the traveler is surprised by the astonishing variety of types, costumes, and physiognomies, especially marked in the Berbers, Arabs, Negroes, Jews, and Moors."

THE BERBERS.

The Berbers are generally conceded to be of unknown origin, although Dr. Brenton inclines to the opinion that the old Etruscans were Berbers.

They are described by Mr. Meakin in a paper read before the Anthropological Institute, London, 1894, as "of splendid physique, with a goodly number of well-proportioned and fine-featured men, dwelling in the fastnesses of the Atlas range and the belt of snow-capped mountains, and from thence making predatory excursions by land and sea.

"Their constitutions are vigorous and nervous, their complexions tawny or clear, with blue eyes and blonde or red hair, and as they do not contract alliances with the native races it is supposed that the primitive Berber race has been modified by mixing with people coming from the north of Europe."

"Paganism and Christianity have both left their traces in the breasts of the Berbers." "Very many of the women and children carry upon their foreheads, chests, and breasts the tattooed cross, and seem much attached to the symbol, even if ignorant of its meaning."

"An invocation to the Virgin Mary is frequently made by the Berber women in the grief of confinement."

"The Berber woman goes unveiled, except when Arabicized, and generally have regular features and graceful and slender forms, resembling the European." "Among the Berbers," says Mr. Meakin, "monogamy is far more common than polygamy."

"The Jews live among them as slaves, and women are practically sold in public market once a year."

At the enthusiasm of travelers in speaking of the beauty of the Jewish women, M. Cotte is always astonished: "Without doubt," he declares, "the greater number have more regular features, larger and more brilliant eyes than the Northern women, but in their persons what an absence of nobility, what coarseness of expression!"

THE MOORS.

"The word Moor," declares Dr. Collingnon ("Le mauves du Senegal," L'anthropologie, vol. 7, p. 257), "because of its application to individuals of races of the most diverse origin and its consequent vague and undetermined meaning, should be banished from ethnographic terminology."

At present the term Moor is applied to three distinct ethnic groups:

1. The Mussulmen of Algeria and Tunis, of mixed origin.
2. Certain Berber mountaineers of Morocco and the inhabitants of the Rif.
3. The nomadic tribes of the Western Sahara to the north of Senegal and nearly to the boundary of Morocco.

The latter are of mixed Berber, Arab, and Negro blood.

The Moors are divided into four castes:

The Warriors—the aristocratic and privileged class.

The Marabouts—the class which furnishes priests, planters, and merchants.

The "Tributaries"—the conquered tribes and the slaves.

Of the Moorish woman, Lieutenant Lemaire does not find many complimentary things to say. She is responsible for the mixture of races and for the corruption of the large towns—the mothers prepare their daughters for a life of sensuality, and from among them are recruited the "Rikats," or women of easy virtue.

In the country the women go unveiled, but avoid strangers, and are not distinguished by regularity of feature nor by grace of person. The man, on the contrary, who is the master, has a

distinguished dignity of carriage, of which the woman has no trace. She is a domestic animal—sequestered, ignorant, and timid, in public at least—and her social condition is very inferior. The husband repudiates his wife when he pleases.

THE ARABS.

The Koran permits the possession of four legitimate wives and as many concubines as one can afford or desire.

The greater number of Arabs, including the poor, of course, have but one wife, who becomes quickly disfigured and diseased by the miseries of domestic slavery. "At fifteen years of age her attractions are at their height; at twenty years they are declining; presently all her delicate charms are lost, her robust form takes the aspect of old age, presaging a rapid decline, and at thirty her decrepitude begins."

Of the marital condition of the upper class travelers hold opinions differing, because of their varying opportunities of observation.

The most favorable account is that given by Louis Piesse in the Revue de l'Afrique Francaise. "The Arab woman is good; she loves her husband, her children, and her family; she is, above all, charitable, and one day, Friday, of each week she devotes to good works. In society her conversation is agreeable, her manner charming, and in the family she exercises a great influence on her husband." "With all this," he continues, "they are deceitful and love the forbidden fruit of infidelity," and "the repudiation of the wife is very common."

THE TOUAREGS.

This people, with their veiled faces, their language, their peculiar habits and customs, are an object of curiosity to other Mussulmen. They belong to the Berber race, and each of their four confederations occupies its allotted mountain region. Among them are found "three fundamental castes—the Nobles, the Serfs, and the Slaves, who are Negroes."

The Touaregs are without exception monogamous, and woman, in her recognized social equality with her husband, forms an exceptional class among African women. Manual labor is considered servile and is assigned to the slaves. "Their time," says Henri Duveyrier, "is occupied in educating their children

and in reading, writing, embroidery, and, above all, in music." Unlike her husband, she goes abroad unveiled, and, contrary to the custom of other Mussulmen, she takes part in the management of their joint affairs and eats in her husband's company. "Nearly all the women read and write the Berber, and a few are found who also read and write the Arabic." They maintain property rights in their personal fortunes, and the social condition of the child is determined by the rank of the mother rather than the father.

The Fezzanaise inhabiting the Mussulman State of Fezzan are, says Lieut. Lemaire, an inextricable mélange of Arabs, Berbers, Tibbous, and Negroes.

THE TIBBOUS.

Tibesti, the State immediately south, on the contrary, presents a population singularly homogeneous; all of the inhabitants are of the Teda or Tibbou races and have the same characteristic type. A little below the average height, the body is well proportioned, and the feet, says Dr. Nachtigal, by their delicacy of form and outline, would excite the envy of a European elegante; the nose is straight and sometimes aquiline, the mouth small, and the lips well formed.

Although polygamous, the Tibbous are but moderately so. They have never but two wives at the same time, and separations are more rare than among other Mahometan peoples.

The roving habits of the males keep them from home months at a time, and the whole charge of the family and domestic affairs devolves upon the woman, with the natural result of hardening her muscles and character. She is not a charming person, as we understand the word, but faithful and independent in the highest degree. She strides like a man, chews tobacco with masculine virtuosity, and expectorates with the vigor and precision of an old sea-dog.

Because of climatic conditions and the hard, roving life, women are not prolific; the crimes of adultery and seduction are rare, and among them, as among all people of the patriarchal regime, we find veneration for elders, the women never eating with or in the presence of her husband.

Singularly, among the Tibbous, the blacksmiths form a true class of pariahs. "To call any one a blacksmith in Tibesti is an insult only to be wiped out with blood."

To the west of the Upper Niger, bordered by the Atlantic ocean, lies the French territory of Senegambia—a name derived from the names of the two rivers Senegal and Gambia.

Here we find another mélange of races: Moors, Peuls (a race intermediate between whites and blacks), Toucouleurs (a mongrel race of Peuls and native blacks), and divers branches of the Mandingos and other native races. Among the women the mélange is still more accentuated.

THE AMAZONS.

Passing over the more familiar regions of Sierra Leone, the Ivory and Slave coasts, we pause for a moment to look at the woman soldier of Dahomey.

An English officer, Commodore Wilmot, cited by the author, remarks a majority of women in the population, which is perhaps the reason why the king, who is always at war, is obliged to draft women into his army. "I am positive," he says, "that these Amazons constitute the principal armed force of the kingdom, and estimate their number at 5,000. We have seen certainly 4,000 under arms at Abomey. They are infinitely superior to the men in every way—in appearance, in carriage, in activity, in military tactics, and in bravery. They appear perfectly conscious of the authority they possess; the greater number are young and of good appearance, while their faces have nothing of the ferocious expression which one would imagine their profession to give them. The king only has the privilege, which he rarely exercises, of taking from among them those he may choose for wives. As soldiers of an African kingdom and with the mode of warfare common to the country, they are very formidable adversaries. They have marvelous skill in the use of fire-arms, and charge and fire with remarkable rapidity. Their agility is surprising, and they would prove a match for the most alert of the English army. The Amazonian captain carries at her belt the skulls and sometimes the teeth of her enemies."

THE CONGOLAISE

The two most interesting groups of the maritime region of the Congo are the Cabindas and the Moussoronghes.

The Cabinda woman generally speaks Portuguese, and is the mulatto product of the Portuguese and Negro.

The Moussoronghes occupy the greater part of the district of Banana.

The essential character of the tribe is absolute independence. The manners of the women are more austere than those of the Cabindas and the habit of prostitution much less developed. They are larger and stronger than the men and in weight are at least one-third heavier, a result probably due to the hard work with which they are charged. Their walk is graceful and dignified.

As in other regions, concubinage exists by the side of marriage. Among slaves and freemen monogamy is the rule.

The woman is bought by her husband, and the father guarantees her to be a good worker, a faithful wife, and generally prolific.

Herbert Ward, F. R. G. S., in his ethnographic notes relating to the Congo tribes, considers them as belonging to the Bantu race, but of diverse mental conditions and general character, due to mixture and environment.

The female type is higher nearer the coast, where mixed races are more common. Generally the women attend to the field and domestic work. Their position is, of course, inferior; they have their current value in the market, and are liable at any time to be sold.

The proportion of free women is very small. To express emotion or sensitiveness is considered a weakness.

The Bopoto women wear no clothing, and yet there exists everywhere among the secluded tribes a marked appreciation of the sentiment of decency and shame as applied to private actions.

The hair of the eyebrows and eyelashes is immediately pulled out, as among the ancient Greeks and Romans. (Journal Anthropological Institute, London, vol. 24, p. 285.)

Tattooing is practiced in all its forms, including those of race and fancy.

The tribal marks are the same for both sexes. In certain regions the stomach, the thighs, and other parts of the body disappear under the various designs which indicate memorable epochs in the life of the individual—the time of mobility, of marriage, of the first, second, or third infant, and of the end of the nursing period—in short, forming a complete cutaneous personal and family biography.

In the Oubanghi region the women lengthen their hair by braiding into it very fine vegetable fibers, which, wound about the person, gives them the appearance of possessing long and beautiful tresses.

This study of Lieutenant Lemaire's develops the fact, not generally recognized, that upon the coast of Africa—north, south, east, and west—may be found admixtures of nearly every civilized or uncivilized people under heaven.

It would be extremely interesting to follow the author in his careful study of the thousands of peculiar habits, customs, and social polities of this heterogeneous population, but for that purpose we refer those interested to Lieutenant Lemaire's volume, which is a beautiful specimen of the printers' and engravers' art and will speak very effectively for itself.

* * *

PRESIDENT AND CABINET OF LIBERIA.

President.....William David Coleman.
Secretary of State.....Garretson W. Gibson.
Secretary of the Treasury.....Arthur Barclay.
Secretary of the Interior.....Henry J. Moore.
Postmaster General.....S. Ford Dennis.
Secretary of War and Navy.....Col. Anthony D. Williams.
Attorney General.....Frederick E. R. Johnson.

INCREASE IN THE WORLD'S OUTPUT OF GOLD.

In view of the long-continued decline in the gold outputs of the United States and Australia, the appearance of a new and apparently permanent contributor to the world's gold supply is obviously a matter of great commercial importance. From 1700 to 1850 the world's annual gold supply was about £2,000,000 in value. For the twenty-five years 1850–1875 it averaged £25,000,000. This was the period when both the American and the Australian gold fields were at the height of their productiveness, and it was marked by a great industrial and commercial expansion. During the fifteen years 1875–1890 the world's gold supply fell to an average of £20,000,000. Assuming that

America, Australia, and Russia continue to produce not less than a total output of, say, £18,000,000, the Randt's present contribution of £8,000,000 raises the world's annual gold supply to the level of the period 1850–1875. If, however, the Randt's output be increased, or, still more, if both the Randt's output be increased and further contributions are added from other South African gold fields, the supply at the end of the century will exceed that obtained during the ten years 1850–1860, the period of the great initial output of the American and Australian fields.

No one, I suppose, would deny that this increase in the world's supply of gold will have a beneficial effect upon agriculture, manufactures, and industries.

The prices which were obtained by producers during the normal period, 1867–1877, had fallen in 1891 by 28 per cent. Since then they have reached a still lower level. We need not stop to inquire to what extent this loss to the producer has been modified by the fact that the producer is also a consumer, a consideration which includes the further fact that the workman's wages have an increased purchasing power. It is sufficient for the moment to assume the truth of the statement, which we hear repeated on every side, that this fall in prices is the immediate cause of the present agricultural and commercial depression. Ultimately, no doubt, the producer would again receive a normal value for his produce. Meanwhile he is at a disadvantage. He is at a disadvantage in payments made for all services from those of an employé to the highest professional skill, for these services are estimated by reference to the general wealth of the community, the general capacity of the community at large to purchase them, and this is *ex hypothesi* a higher standard than that of the falling industry. Again, in payments made in respect of loans and debts, either on account of capital or interest, for the capital repaid has now a higher purchasing power, and the interest is paid at a rate fixed when the profits of the industry were greater. Lastly, he is at a disadvantage in payments made to the State. During all this period of falling prices, from 1877 onwards, we have been unconsciously laying an increasingly unfair proportion of the burden of taxation upon our producers. In all these ways the classes which are economically the most important in the community are receiving an inadequate share of the general profits.

Without pretending to trace the working of a process so subtle as the "appreciation" of gold or the acquisition of an artificial value by money under the present monometallic system, it is impossible not to connect this fall in prices with the absolute decrease of 20 per cent. and the far higher relative decrease in the output of gold shown by the period 1875–1891 in comparison with the period 1850–1875. If this be so—if the remedy for the partial paralysis of our agriculture and of our commerce be an increased supply of gold—we may take heart, for this remedy is surely at hand.—*W. Basil Worsfold, M. A., in "South Africa."*

GOLD PRODUCT OF AFRICA.

1890	$9,887,000
1891	15,742,400 (increase, 59.2 + per cent.).
1892	24,232,000 (increase, 53.9 + per cent.).
1893	28,943,500 (increase, 19.4 + per cent.).
1894	40,271,000 (increase, 28.1 + per cent.).
1895	44,554,900 (increase, 10.3 + per cent.).

THE ROYAL NIGER COMPANY.

One effect of the recent expedition organized and brought to such a successful termination by the Royal Niger Company has been to considerably increase public interest in the great chartered company of West Africa, and we do not doubt that the following brief account of its history, condensed from two articles which recently appeared in *The Times*, will be read with satisfaction by many who are interested in the social and commercial development of the Dark Continent. The earlier operations of the Niger Company have been less subject to public comment than those of the South African Chartered Company, and thus there are many persons who now seek information regarding the circumstances which brought it into existence.

The course of the Lower Niger, whose stream flows through the territories of the company, has been known to European nations for only about half a century. It was traced into the gulf of Guinea in 1829. In 1833 the Binué was explored by

Lieutenant Allen. In 1841 a cession of land at the confluence of the two rivers, where Lokoja is situated, was made to the British government. In 1849 an exploring expedition, which entered Africa by way of Tunis, was organized by Lord Palmerston. Other expeditions succeeded one another, and certain general facts were ascertained with regard to the country, its inhabitants, and its rivers, but no settlement of any importance was effected.

The immense numbers of the population, the nature and products of the interior, and the high level of civilization of the Mohammedan races who inhabited it gave promise of very valuable commercial markets, could relations of trade be satisfactorily established; but the only trade entrance was by the navigable waterways of the Atlantic seaboard, and for 300 or 400 miles from the coast the country was inhabited by cannibal pagan tribes. The most important coast trade was the exportation of slaves to America and Cuba. The anarchy which reigned in the black country where these slaves were caught rendered impossible the exercise of civilized trading operations, and it was not until after the abolition of the American slave trade, in 1862, that any serious attempts were made to develop legitimate trade. In 1865 the British government resolved to grant no more subsidies for the purposes of exploration, and the field was left open to independent adventure. Various enterprising firms began to establish trading stations in the Niger regions, but no security existed for life or property. About 250 pagan tribes, having scarcely any peaceful pursuits and accustomed for generations to submit to no argument but that of force, kept up a ceaseless intertribal war, in the midst of which the risks of trade were found to be greater than its profits. The national jealousies of competing European firms added to the obstacles which had to be overcome, and it became gradually clear that some form of union between Europeans trading in the country was essential to the prosecution of any successful commercial enterprise.

It was at about this period that Sir George Goldie became associated with one of the companies trading on the Niger, and it was owing to his exertions that the necessary union was effected. In 1879 all the trading interests on the Niger were amalgamated under the name of the United African Company, which started with a capital of about £125,000. With union the company

found itself strong enough on occasion to repress native turbulence and exert some influence in the direction of preserving order. Political aims were associated, by the necessities of the case, with the commercial interests of the shareholders, and it was resolved to endeavor to extend political influence over as many as possible of the tribes of the Lower Niger, and a system of treaty-making with the local chiefs was entered into. The success which followed upon this reorganization of British enterprise in the Niger regions enabled the company in 1881 to extend the scope of its operations. It increased its capital to £1,000,000, openly included political with commercial development in the public statement of its objects, changed its name to that of "National African Company," and enlarged the scheme of its operations with the aim of extending to the powerful Mohammedan States of the interior the same system of treaty-making which had proved successful with the pagan tribes.

The announcement of its intention to "bring into direct relations with the company the empires of Gandu and Sokoto, which stretch through nearly 15 degrees of longitude and 5 degrees of latitude," had the effect of stimulating other European countries to interest in the same region. The immediate success of the extended operations of the company was checked by the formation of two French companies, which entered the Niger regions and began to compete with the National African Company, not only for the advantages of trade, but for the acquisition of political influence over Mohammedan and pagan chiefs. The difficulties of the earlier period of Niger trade were renewed upon a larger scale. It was no longer a question merely of commercial firms competing against each other, but threatened to take the proportions of an international struggle for preëminence.

French policy was credited with embracing a scheme for uniting Tunis, Algeria, Senegal, the Central Soudan, and the Lower Niger into a Franco-African empire, so that French Africa would have extended from what is now the Congo State to the Mediterranean; but the acquisition of a predominating influence on the Lower Niger was essential to its complete success. The larger of the two French companies was formed under the auspices of M. Gambetta, and the operations of both were so energetically conducted that the National African Company saw itself under the necessity either of entering into a commercial

war or of retiring from the position. It determined upon adopting the former course, and was so far successful that at the Berlin conference in 1884 to consider the whole West African position the British representative was enabled to state that "the whole trade of the Niger basin is at the present moment exclusively in British hands." This fact enabled Great Britain to take a different position from what she would otherwise have occupied in regard to that part of West Africa. A British protectorate had been declared in July, 1884, over the portion of the coast stretching from Lagos to the Rio del Ray and inland to the confluence of the Niger and the Binué. Great Britain took part at the Berlin conference in the discussion of the clause by which the navigation of the Niger was rendered free to the merchant ships of all nations, and the British representative had a determining voice in the conditions under which free navigation was accorded. It should be pointed out that the existing rights of international navigation on the Niger extend only to merchant vessels; they do not include rights of free trade with countries bordering the river, and, while Great Britain allowed freedom of navigation on the portion of the Niger falling under her protection, a clause was inserted in the general act setting forth that nothing in these obligations should hinder Great Britain from making rules of navigation not contrary to the spirit of the engagement, nor should the benefits of free navigation be enjoyed by other nations except on condition of conforming to the rules so made.

Germany had in 1884 declared a protectorate of the Cameroons. The conference of Berlin left the territories of the Lower Niger and the Oil rivers exclusively in British hands. The borders of these territories upon the coast were, on the western side, the frontier of the British colony of Lagos and, on the eastern side, the frontier of the German settlement of the Cameroons. The inland limits were left undetermined, although they, of course, included the confluence of the Niger and the Binué.

In 1886 a royal charter was granted and the National African Company took the name of the Royal Niger Company and obtained powers of administration for all European purposes over the territories of its sphere. The trading ports of the Oil rivers were excluded, and were left to be subsequently organized under an imperial commissioner as the Niger Coast Protectorate. Thus the duty of regulating the navigation of the Niger in accordance

with the agreement of Berlin was delegated to the Royal Niger Company. The company at a later period became similarly responsible for the application of the provisions of the act of Brussels relative to the suppression of the slave trade and the exclusion of arms of precision and spirituous liquors for native consumption.

Until the charter was granted the treaties with the natives had no international value, but now the company was able to acquire and to exercise towards other Europeans all such rights of jurisdiction as the native rulers were disposed to concede. Treaties already made were confirmed and the system of treaty-making was extended until the authority of the company was established over the great Mohammedan as well as over other independent States of the interior. All the latter treaties recognize the Royal Niger Company as the representative of the "Queen of Great Britain," and place the foreign relations of the native States, as well as rights of jurisdiction over foreigners "traveling and resident" in the country, in the hands of the company.

After the acquisition of the charter a force of Hausa troops was organized, and has been maintained for military and police duties within the company's territories. A judicial system was also established. To meet these and other charges the company is permitted to raise a limited amount of revenue by taxation. The taxes are levied upon European trade, in the interests of which the administration was originally established, and as the company is the principal trader, it is also the principal taxpayer of its territories. The importation of arms and spirits is prohibited into the larger portion of the company's territories. The duties collected on other articles are low, amounting to 2 per cent. upon many of the chief commodities of trade, but have given rise to much complaint and to not a little misapprehension.

With regard to the provisions of the act of Brussels, the anti-slavery conference which met in Brussels in 1889 came to certain conclusions concerning the most effective means for counteracting the slave trade in the interior of Africa. Among other steps were the establishment of strongly occupied stations in the interior from which repressive action could be taken, the opening up of communications, the restriction of the importation of fire-arms and of ammunition into the territories infected by the slave trade, the prohibition within certain territories and the re-

striction in others of the importation of spirituous liquors. Most of these provisions were anticipated in the measures adopted immediately upon the assumption of administrative power, notably those referring to the prohibition and restriction of the importation of spirits and fire-arms. The formation of stations in the interior has responded to the commercial as well as the administrative requirements of the company, and forts have been established along the course of the Niger and the Binué up to the limits of the company's territories.

The development of an internal policy has been much impeded by two causes. One is the hereditary intertribal habit of slave-raiding prevalent within the territories, the suppression of which is essential before any real progress can be made. The other has been the necessity of the company to devote the principal part of its energy to the settlement of frontier questions with France and Germany. In 1886 an agreement was made between Great Britain and Germany, by means of which a line of demarkation was drawn from the Rio del Rey, on the gulf of Guinea, to a point on the Binué a little to the east of Yola, the capital of Adamawa, one of the Mohammedan provinces of the empire of Sokoto. Beyond Yola the line was left undetermined and Germany, being anxious to secure the largest possible portion of the back country, dispatched repeated expeditions with the object of increasing German influence in territories which the English company regarded as forming part of the sphere under its influence by treaties with Sokoto. The exertions of Germany called for equal exertion on the part of the company, and the question of the German frontier was not settled until 1893, when the line of demarkation was carried by agreement to Lake Tchad.

In the meantime France had been no less active. After the enlargement of the British company, in 1881, and the acknowledgment of its political aims, French enterprise was directed to the development of French influence in a similar direction. In 1882 a French company initiated the endeavor to compete with the British Company on the Lower Niger, while it also pushed overland toward the Upper Niger from the seaboard of Senegambia, and there was talk of a French transsahara railway from the Mediterranean to Lake Tchad. In 1882 M. de Brazza added the territory of the French Congo to the Gaboon, and laid

the foundation of the forward French movement which has since been prosecuted toward the center of Northern Africa. In Senegambia French influence was developed with success. Military expeditions were directed against the turbulent Mohammedan tribes of the French sphere. The basin of the Lower Niger and the Binué was the only place in which French ambitions in West Africa had failed, and attempts were made to restrict within the narrowest limits the sphere claimed by the Royal Niger Company. The geographical as well as the political conditions were, however, in favor of the British company, which had already established trading stations within 200 miles of Lake Tchad. The result of five years of more or less constant struggle was that in 1890 the Niger Company was able to show cause why the British sphere of influence should be extended to that lake. By an agreement the northern limit of the territories of the Niger Company was fixed at a line to be drawn from Barrua, on the western shore of Lake Tchad, to Say, a town on the Upper Niger. Everything to the north of that line was to be French and everything to the south to be British, but the western boundary line of the Niger Company's territories was still left open.

The years from 1890 to 1895 were occupied with a repetition on the western frontier of the struggle for preëminence. Expeditions were met by counter-expeditions, treaties were forestalled by treaties, and the Niger Company expended energy and money in making its position doubly sure by definite agreements with the native rulers of the frontier States. Treaties with Sokoto, Gandu, Borgu, and lesser potentates were renewed and their scope was extended in these years. No pains and no expense on the part of the Niger Company were spared to place its legal position beyond a doubt. The negotiations rendered necessary by these developments of the situation were not closed until 1896, when, after the withdrawal of the French expedition from Borgu, the Niger Company, under agreement with the Sultan, occupied the fort left vacant by the French party, changed its name to Fort Goldie, and built and occupied two other fortified stations upon the river in the neighborhood of the Boussa rapids. For all practical purposes the influence of the company has now been established on the Niger as far as the point determined by the Anglo-French agreement of 1890, and what remains is comparatively unimportant.

In the spring of 1896 the company found itself free from international subjects of preoccupation, and its influence was recognized throughout a territory of which the area equals in extent about half the size of British India. For the first time it was free to turn its attention to the internal native affairs of its sphere. From a certain number of the weaker tribes the company has accepted sovereign rights, giving in exchange a guarantee of protection. A clause in its treaties with stronger powers is to the effect that they shall not raid for slaves in the protected States, and it is essential that the company shall cause treaties to be respected. The campaign just concluded is an application of the theory in practice. Nupé had entered into a treaty with the company not to raid in the protected States, and broke its treaty not only in this but in other respects. The company has punished Nupé so effectually that it may be hoped the lesson will hold good for all Mohammedan States who find themselves tempted to recalcitrance. The importance of the result of this campaign can hardly be overestimated. Had Nupé been able to make good its resistance, the British flag would have been driven off the river, the garrisons of the company must have been recalled from Yola and from Boussa and the intermediate stations, the frontier lines which it has required years of negotiation to trace between the spheres of Great Britain and Germany and Great Britain and France would have fallen in, and the imperial government would have been called upon to consider whether it was prepared to conduct war on an extensive scale in the interior or to acquiesce in the transference to continental neighbors of a sphere which the enterprise of the Niger Company has acquired and held for British influence.

This sphere, to which the name of Nigeria has been given, promises to become a rich and extensive market of British trade. It is not, like the sphere of the British South Africa Company, suitable for British settlement, but neither is it, like that sphere, the home only of semi-naked natives with few wants. It has been for centuries inhabited by people of high level of civilization, whose products are very valuable, whose local handiwork is not to be despised, who possess an art and literature of their own, and who share with other inhabitants of the world the tastes and requirements for the gratification of which trade exists. The Hausas of Nigeria number many millions. They are

essentially a trading people, and when the barriers which separate them from the outer markets of civilization have been broken, down their contribution to the commerce of the world cannot fail to be exceedingly valuable.—*The African Times.*

THE LATEST COLOR LINE.

When Dr. Edward W. Blyden, of West Africa, was in the United States a few years ago he made a lecture trip through the Southern States, and wherever he spoke he managed to give great offense to the mixed members of his audience by the extreme position he took on the relations of the races at the South. The matter culminated at Charleston, where Dr. Blyden is accused of having said that the pure blacks and the whites got along very well together, and that all the trouble between the races was caused by the mulattoes. This statement of the learned African brought down upon his head an avalanche of disclaimer on the one hand and of anathema on the other. At that time the question of black and yellow people had not been raised in such a way as to provoke discussion of any sort; but the question existed just the same, and flourished nowhere more pronouncedly than at Charleston. As I have seen no disclaimer from Dr. Blyden, I have accepted the statement as having been made by him. Charleston was a bad place to make it, and he was made to feel that fact in short order. He has not been at Charleston since, and it is not likely that he will again go there for a long time to come. If he does, people on the spot have told me he will have a warm reception.

For a number of years there has been very little said in the public prints on the subject of the feeling between the blacks and mulattoes of the country. On the surface the family has been an entirely harmonious and happy one as far as its internal affairs are concerned; but appearances are often deceptive. In this case they were decidedly so. The feeling between the pure blacks and all the shades up to that of the white—and there are a lot of white Afro-Americans in this country—has existed all the time, even in the days of slavery, and the feeling has attained more intensity since the close of the war and by the changed conditions which were brought about by the results of the war.

Thoughtful men of the Afro-American race have watched this manifestation with more or less apprehension as being the most dangerous element that could possibly be injected into the already complex problem, and have done what they could to restrain it within bounds, but their labors have been barren of good results. They have had their labor for their pains.

The social conditions in the United States have had more to do with shaping the matter than any other influence. Unfortunately for all concerned, black is not a popular color in the United States when used by nature in the skin of a child of Adam. This was true before the war and it is as true today, perhaps in larger measure, because it is believed that the pure blacks and the whites of the country are further apart now in all the relations of life than they were in the days of slavery, although even then the Afro-American people of mixed blood were almost universally preferred for the lighter work of the house and the like by Southern planters and merchants and professional men and statesmen, while the pure blacks were generally condemned to the rougher work of the field and the like. This fact alone helped to make a breach between the pure blacks and their mixed brethren, which often led to dramatic situations of the most thrilling character. It also served another purpose, which is not generally considered in estimating the relative position of the blacks and the mulattoes since the war—it gave the mulattoes the advantage of contact with the best and strongest influences in Southern life, with its wealth and culture and refinement. They were, therefore, in a position to improve themselves, and they did, as has been amply demonstrated in the unusually prominent part they have taken in all departments of activity since the war, in state and in church. The extent to which they have been in evidence in all prominent situations where their race has been concerned has been and is noticeable. The advantages they enjoyed before the war are not to be underrated in this result, although they may not be entirely responsible for it. At any rate, this conspicuousness of the Afro-American colored people in all relations of the national life is at the root of the argument for cleavage between them and the blacks which is just now gaining sufficient lung power to make itself heard and ridiculous. Strangely enough, it is the blacks who are doing the most talking and protesting and fulminating with

verbose resolutions defining their position and organizing societies to preserve the purity of their blood and see to it that the blacks get their share of the good things going and coming which fall to the Afro-American "on account of race, color, and previous condition of servitude."

Washington is just now the storm center. The District of Columbia contains an Afro-American population of 80,000, one-half of whom are of mixed blood, some of them so white as to be clean out of the black family by all the rules of ethnological classification; but they cling to the race, with all the disadvantages that it naturally entails, disadvantages that no one can properly estimate who has not labored under them. Indeed, the fidelity of this class of the Afro-American population to their race has been and is one of the most beautiful things in our national life. All the more pity is it, therefore, that there should be any disturbing influence at work to mar it, not only from the race point of view, but also because the mixed-blooded people have always stood between the prejudice of the whites and the blacks, softening the prejudice and acting as a sort of connecting link, however the blacks may regard the matter from the contrary point; and these mixed-blooded people everywhere in the United States have always looked with the greatest abhorrence upon the race prejudice, as such, and hoped that it would gradually disappear as a disturbing factor in the development of the race on the continent. It is not to be denied that of late years there has been less mixing in all ways than formerly between the black and colored people in all the large centers of population, and that especially is this true in the social relations, the marriage and giving in marriage of the people. This social segregation, as I have observed it in the large cities of the country for many years, has constantly grown more pronounced and observable, owing, in large part, to the causes already stated and the further cause that, being better prepared by the education received in the school of slavery to meet the conditions of freedom, the mixed-blooded people have profited materially from the special advantages they have enjoyed. The nature of their employment has been lighter and, in the main, more profitable. Still, the general disfavor that falls upon the pure black, because he is black, has much to do with it. In Washington race prejudice is almost as general as it is in Richmond or Atlanta or New

Orleans, and the man with a black face finds himself at war with organized society in all the relations of life, being debarred from privileges of all sorts without which life is almost made a perpetual burden, instead of pleasure. This prejudice falls upon the black man in Washington and everywhere else more pronouncedly than upon his brother of mixed blood. It should not be so, but it is so. He notices it, of course, and resents it, as he has a right to do and as he should do, because prejudice of race is unnatural and un-American and should be frowned upon and discouraged by all who hope well for the future of all the children of the Republic, from whatever root of the main trunk they may have sprung in the differentiation of the races. But we do not make facts; they are evolutions of conditions which we do not control. We have to deal with them as we find them.

A newspaper synopsis of the situation in Washington sufficiently explains it to be reproduced here. It is as follows:

"Negroes in the District of Columbia have themselves drawn the color line, the cleavage being between the pronounced blacks and the mulattoes. The blacks are the aggressors. Their grievance is that all the places of emolument in the District, notably in the management of the colored schools, are monopolized by the mulattoes, although the latter are a small minority of the colored population. It is asserted that nearly all the teachers in the Negro schools are of a light shade of color, in the proportion of seven to one, it is claimed, and the blacks desire this proportion reversed. The agitation has directed attention to the antagonism between the branches of the Negro race, which has existed since the days of emancipation and appears to be on the increase. In addition to monopolizing official places, the mulattoes have the more desirable positions in private employ. Two, three, four, or more members of a mulatto family will be frequently found drawing Government pay, while others will be receiving compensation in private employ which the blacks have never been able to attain. This class of the colored people has a society of its own. In several sections of the city whole blocks are given up to their occupancy, their homes are well furnished and appointed, and their incomes are sufficiently large to enable them to indulge not only in comforts, but luxuries. It is alleged by the blacks that the lighter-hued Negroes look down upon them. This is acknowledged to be measurably true, and

has much to do with the jealousy and bitterness of feeling displayed. The trouble was brought to the attention of President Cleveland by a committee of the blacks, just before he went out of office, and it is now alleged that his refusal to reappoint Commissioner Ross grew out of the Commissioner's favoritism to the mulattoes. Following up this claimed victory, a committee has been appointed to wait upon President McKinley."

This is a very fair estimate of the situation, as far as it relates to the capital of the nation, and a very ugly and disagreeable picture it is. It forebodes no good to the Afro-American citizen. It presages a condition of affairs such as obtains in most of the West Indian islands, where the lines are drawn between the blacks and mulattoes as strongly as they are drawn between the blacks and whites of our Southern States. These lines have, in the History of Hayti and San Domingo at least, led to the bloodiest results and even to revolutions in the State. Indeed, those who know declare that the greatest drawback to the progress of the independent West Indian islands is the existence of this perpetual row between the blacks and the mulattoes, who spend so much time watching and fighting each other that they have no time left to develop the resources of their country and insure a stable government, without which progress in any State is impossible.

A society has been organized in Washington called "The American Negro Academy," which, while it has not for its object a separation of the blacks and mulattoes, will ultimately work out that result. The officers of the academy are the Rev. Alexander Crummell, D. D., president; J. W. Cromwell, secretary. The objects are: (1) The promotion of literature, science, and art; (2) the culture of a form of intellectual taste; (3) the fostering of higher education; (4) the publication of scholarly works; (5) the defense of the Negro against vicious assaults. The academy is pledged to opposition to the term Afro-American and insists upon the integrality and perpetuity of the black race as such. In the second paper published by the academy W. E. Burghardt Du Bois, a professor in the University of Pennsylvania and the author of a scholarly work published under the auspices of Harvard University, of which he is an alumnus, discusses "The Suppression of the African Slave Trade." In defining the objects of the academy, and discarding the term Afro-Amer-

ican, he says: "The term 'Negro' is, perhaps, the most indefinite of all, combining the mulattoes and zamboes of America and the Egyptians, Bantus, and Bushmen of Africa." Again: "The Negroes, the blacks;" and, further: "For the development of Negro genius, of Negro literature and art, of Negro spirit, only Negroes bound and welded together, Negroes inspired by one vast ideal, can work out in its fullness the great message we have for humanity." All of which sounds well enough, but is absolutely unattainable in a country where Anglo-Saxon ideals of literature and art and everything else predominate and will to the end of the chapter, absorbing to themselves all that makes for national beauty and strength; and an amusing phase of the matter is that Mr. Du Bois is not black at all, but brown, and did not take a black woman to wife. Dr. Crummell and Mr. Cromwell are both unmixed in blood, but both of them married mulatto women; and it is very generally the case that those black men who clamor most loudly and persistently for the purity of the Negro blood have taken to themselves mulatto wives. This is also the case with Dr. D. W. Culp, of Jacksonville, Fla., who makes a strong plea for the perpetuation of the Negro race type in the United States in the April number of the *Arena* magazine; he married a woman so white that no one would suspect that she was an Afro-American, although he is one of the purest types of the Negro to be found, ranking in this respect with Dr. Crummell and Mr. Cromwell. Black men who want to preserve the Negro type should not marry mulatto women; but, while they preach purity of race very generally, and are very sensitive on the question of color, they marry most often in a way to destroy the logic of their preaching.

No friend of the Afro-American race can fail to regret that the black and yellow people of the United States will have their problem of manhood and citizenship further complicated by a color line in a color line. They have enough trouble as matters now stand without borrowing more.—*T. Thomas Fortune, in the New York Sun.*

ITEMS.

African Missions of the Methodist Episcopal Church.—Bishop Hartzell's report of the work in Africa did not reach the missionary office in time to be incorporated in the annual report, for which we are very sorry, as it contains many valuable details. The following summary is very encouraging:

In the Liberia conference—probationers, 528; full members, 4,403; local preachers, 62; total membership, 4,993. Baptisms during the year—children, 234; adults, 190; total, 424. Number of Sunday schools, 77; officers and teachers, 544; scholars, 2,837. Number of churches, 42; probable value, $53,694. Number of parsonages, 8; probable value, $6,040.

What has heretofore been known as Bishop Taylor's self-supporting work is reported as follows:

1. Liberia—stations, 10; missionaries, 11; membership, 446; children in mission homes, 131; property, $14,600.

2. Congo district—stations, 6; missionaries, 8; children in mission homes, 26. Property, including land and buildings, $7,900; steamer *Annie Taylor* and other merchandise, $5,000; total, $12,900.

3. East Africa Coast mission—stations, 4; missionaries, 5; children in mission homes, 275; property, $3,000.

4. Angola and East Angola districts—stations, 8; missionaries, 16; members, 135; children in mission homes, 156; property, $42,622. These figures do not include 25 native teachers and preachers.—*World Wide Missions.*

What Shall the Harvest Be?—Events transpiring daily are bringing the thinking portion of the people to a serious consideration of their present and their future position.

The questions now uppermost in their minds are, where are we, and whither are we drifting? "What is to be the end of what we thought was progress in our social and material life? We have been following blindly and indiscriminately European customs because they gave us the temporary and doubtful advantage of superiority to others; because we have at ready command the means for indulging the artificial tastes which the new circumstances have created. We have facilities for surrounding ourselves with more tinsel and glitter than our aboriginal relatives. But what of all this? What do these things bring to us of real pleasure or happiness? Do they give us in return for the loss of our primitive satisfaction and physical well-being any of the substantial advantages of European civilization such as are enjoyed by those brought up in it for generations? Do we know anything but the merest outside of European life? We come in contact with the few Europeans here only on the outside. They never learn our inward ways, thoughts and

customs, nor we theirs. We meet—some of us, at least—at the Government House, and, as a rule, that is the only place we do meet socially; but what can that transient and formal intercourse teach us of each other? European gentlemen dance with native ladies at government parties. They meet and mingle freely at the Thursday afternoon "at homes;" and this may go on for years, but how far do they advance in the acquaintance of each other during those years? What do they learn of each other's real life? Intimacy, there is none. They see but the outside of each other. So much for our social life—all external and superficial. Now what of our material life? Have we made an estimate of the serious loss in mind, body, and spirit which we sustain by undergoing the pressure which nowadays is demanded of all who would make money with European rapidity? In this climate the rush involved in such a pursuit is fatal. Even Europeans who succeed in a pecuniary sense and retire to their homes do so at the expense of all future physical comfort and enjoyment.

We have accessible to us a bank which makes money comparatively easy to get. We get five per cent. for our money invested. But what of those who find it easy to borrow? How many escape the effect of the demoralization brought on by the facility of getting money?

We doubt whether in the long run the bank is the most desirable or reliable source of wealth for the African. The conditions of European pecuniary ascendancy are often the source of moral and vital depression to the native. The counting-house, with its miasmatic atmosphere and nervous irritation, is far from adapted to the African temperament. The farm or the plantation is his sphere for material and moral no less than for mental and physical success; and by the natural order of things Providence will drive him from the shop, which in numerous cases is the path of death for him, to the farm, which is the way of life for himself and his posterity.

The military enterprises of Europe, which are securing peace and tranquillity, order and freedom for the native, are also, owing to the facilities for intense competition which they supply, making the road to wealth, through trade, extremely difficult to the white man and almost impossible to the native. Let the African remember that the farm is his sphere, if not for himself for his children.

The sort of progress we are coveting with its showy exhibition is only transient; and all that glitters is not gold. Even in Europe the so-called progress seems to add very little to human happiness, as we see in the candid and thoughtful article which we copy today from the *Liverpool Weekly Post*, February 27, 1897.

The strength of the English people seems to lie largely in their ability to see themselves as others see them, and to point out to themselves and to others their own defects and short comings. A knowledge or a recognition of what *is*, is the surest prelude to what *ought to be*. Ignorance of the facts of the present or a deliberate ignoring of them clouds and compromises the future.

If we study English history we shall find that the English people acknowledge not only in their liturgy but in their every-day writings that in many respects, "there is no health in them." They always confess their mistakes and even their sins publicly to the whole world, and if we study their literature closely we shall discover that their intentions are not by any means the worst part of them. They are probably the least cruel of races, and really the most civilized, such as that is.

It is not surprising that under their training we should begin to look at ourselves and to point out those defects among ourselves, whether growing out of natural or artificial causes, which impede our progress and stamp all our doings with sterility. Let us studiously, and publicly when necessary, examine ourselves as to the seed we are sowing, and earnestly and conscientiously ask ourselves, what shall the harvest be?—*The Lagos Weekly Record.*

The Education of the Negro.—The object of all education is to secure growth and efficiency; to make a man all that his natural gifts will allow him to become; to produce self-respect, a proper appreciation of our own powers and of the powers of other people; to beget a fitness for one's sphere of life and action, and an ability to discharge the duties it imposes. Now, if we take these qualities as the true outcome of a correct education, then every one who is acquainted with the facts must admit that, as a rule, in the entire civilized world, the Negro, notwithstanding his two hundred years' residence with Christian and civilized races, has nowhere received anything like a correct education. We find him everywhere—in the United States, in West Indies, in South America—largely unable to cope with the responsibilities which devolve upon him. Not only is he not sought after for any position of influence in the political movements of those countries, but he is even denied admission to ecclesiastical appointments of importance.

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To a certain extent—perhaps to a very important extent—Negroes trained on the soil of Africa have the advantage of those trained in foreign countries; but in all, as a rule, the intellectual and moral results thus far have been far from satisfactory. There are many men of book learning, but few, very few, of any capability—even few who have that amount or that sort of culture which produces self-respect, confidence in one's self, and efficiency in work. Now, why is this? The evil, it is considered, lies in the system and method of European training to which Negroes are everywhere in Christian lands subjected, and which everywhere affects them unfavorably. Of a different race, different susceptibility, different bent of character from that of the European, they have been trained under influences in many respects adapted only to the Caucasian race. Nearly all the books they read, the very instruments of their culture, have been such as to force them from the groove which is natural to them, where they would be strong and effective, without furnishing them with

any avenue through which they may move naturally and free from obstruction. Christian and so-called civilized Negroes live, for the most part in foreign countries, where they are only passive spectators of the deeds of a foreign race, and where, with other impressions which they receive from without, an element of doubt as to their own capacity and their own destiny is fastened upon them and inheres in their intellectual and social constitution. They deprecate their own individuality and would escape from it if they could, and in countries like this, where they are free from the hampering surroundings of an alien race, they still read and study the books of foreigners, and form their idea of everything that man may do, or ought to do, according to the standard held up in those teachings. Hence, without the physical or mental aptitude for the enterprises which they are taught to admire and revere, they attempt to copy and imitate them, and share the fate of all copyists and imitators. Bound to move on a lower level, they acquire and retain a practical inferiority, transcribing very often the faults rather than the virtues of their models. * * *

If a man has the learning of Solomon, but for some reason, either in himself or his surroundings, cannot bring his learning into useful application, that man is lacking in ability. Now what we desire to do is to produce ability in our youth; and whenever we find a youth, however brilliant in his power of acquisition, who lacks common sense, and who in other respects gives evidence of the absence of those qualities which enable a man to use his knowledge for the benefit of his country and his fellow-man, we shall advise him to give up books and betake himself to other walks of life. A man without common sense, without tact, as a mechanic or agriculturist, or trader, can do far less harm to the public than the man without common sense who has had the opportunity of becoming and has had the reputation of being a scholar. * * *

What is needed in the education of the Negro on this continent is not so much a change in the subject, for everywhere the instruments of culture, in this better form, at least, must be the same, but a change in the whole method is required. In our contact with the Christian world our teachers have of necessity been Europeans, and they have taught us books too much and things too little, forms of expression and very little the importance of thought. The notion still common among Negroes—educated Negroes, I mean—is that the most important part of knowledge consists in knowing what other men—foreigners—have said about things, and even about Africa, and about themselves. They aspire to be familiar, not with what really is, but with what is presented. Very few among us have got past this step. Hence some of us are found repeating things against ourselves which are thoroughly false and injurious to us, and only because we read them in books or have heard them from foreign teachers. The idea never seems to occur to such person that there are subjects of inquiry, especially in this large and interesting country of theirs, about which the truth is yet to be found out, and people and customs and systems about which correct ideas are to be formed.

We have neglected to study matters at home because we were trained in books written by foreigners and for a foreign race, not for us, or for us only so far as in the general characteristics of humanity we resemble that race; and from some of these books we learned that the Negro at home was a degraded being—a heathen and worse than a heathen—a fool; and we are taught everything excellent and praiseworthy about foreigners. Therefore we turned our backs upon our brethren of the interior as those from whom we could learn nothing to elevate, to enlighten, or to refine. A result of this is that we have not yet acted for ourselves. We have had history written for us, and we have endeavored to act up to it, whereas the true order is that history should be first acted, then written. It is easy to account, then, for the want of genuine life and spontaneous activity in the people.—*Dr. E. W. Blyden, in The Lagos Weekly Record.*

In our last we discussed the question of "The Aboriginal Population and Education." We wish today to deal with this question in a somewhat different light. In our transition from primitive to civilized conditions the ordeal has been a serious one. The native has received what he calls civilization; but the man, the genuine man, has evaporated in the process; when you look he is not there. What, then, is there? Rev. James Johnson, a few days ago, said in his usual serious and earnest manner, "The African is not there and the European whom we think we imitate is not there." What, then, we asked, is there? He despairingly and sententiously answered, "Nothing!" Now, this is the verdict of an earnest, able, and experienced laborer in the work of African development, and it is a verdict that it is impossible to set aside.

It is very natural that we should want to conform to European habits and customs, as we think these have made the European great, and if we imitate them we shall become great. The tempter says to us as he said to Adam and Eve, "Do this and you shall be as gods." But this promise has been as deceptive to us as the devil's promises always have been. It has produced upon us this unhappy result, that we are ashamed of the rock whence we were hewn and the hole of the pit whence we were digged; ashamed of the root whence we get whatever of vital strength we have; ashamed to recollect that our fathers and mothers or grandfathers and grandmothers were Egbas, Jebus, or Ijeshas; ashamed again of our forty or fifty cousins at Abeokuta, Jebu, and Ilesha, who are remarkable for nothing but their half-naked robust bodies, but possessing more real manhood and future possibilities in one limb than we possess in our whole bodies, in spite of our excellent European equipment. We must remind ourselves here of one of our Yoruba proverbs, "B' a o mo bi a nlo, à mo bi a ti wa." Through this contempt or neglect of our antecedents we display a certain affectation, despicable alike to European and thinking natives. We do not for one moment condemn the energy and desire for improvement which make us strive to emulate the enterprise, activity,

and thrift of the European, for such desire and emulation are not without their uses to us; they give us a stimulus which we need, and drive us on the road to advancement. But what we object to is making the attainment of European things the end of our efforts, and resting on them as making us superior to our interior brethren. The culture or the wealth or the success of any kind which hinders a man from honoring his father and his mother, and places him out of sympathy with his people, is a curse to him and to them; and we go further and say that the religion which separates a man from his people and makes him stand off from them in contemptuous scorn is a religion not from God, but from the devil.—*The Lagos Weekly Record.*

Monrovia Seminary.—Monrovia, Liberia, April 5, 1897. Dr. A. B. Leonard. *My Dear Brother:* Our work is very gratifying to us. We have had to turn away students for lack of room and accommodation. Our enrollment is now one hundred. We require them to pay a small incidental fee of fifty cents. This is paid promptly. We are very hopeful in our work. The Lord is blessing us with health. We send you other letters in this mail which will reach you by the time this does. Since writing our last I have employed a third teacher, Miss Kate Deputie, the daughter of the late Rev. Deputie, of this conference. She will teach the primary classes. We pay her out of our incidental fund. All needed repairs about the building and grounds I pay from that fund. Bishop Hartzell requested me to make full reports to him. This I do. My wife and I take part in every good work here in the interest of Christ and our church. We have organized three Epworth leagues in Monrovia and a conference league. I preach every Sunday. We are both well, and are hoping for large results in our work. I am sincerely yours, Alexander P. Camphor.—*World-Wide Missions.*

Foreign Education for African Girls.—In our contemporary, *The Lagos Standard* (May 12), appears the following paragraph:

"In commemoration of the Queen's sixty years' reign an African girl's institute in Wales has been proposed by the Rev. W. Hughes, F. R. G. S., founder and director of the Colwyn Bay Institute for the training of African youths. £5,000 is earnestly solicited to commence this new branch, and collecting cards, &c., forwarded to him to this end, through Dr. Agbebi, have been circulated in the colony by Mr. T. L. Harrison, the local collector. A beautiful medal of the Queen is to be given, together with a book and photo to every collector of 10s."

This brings before us the whole question of female education abroad. But before dealing with this we should like to know what results have been produced by the Colwyn Bay Institute for boys of sufficient importance to Africa to justify in the eyes of the West African public the establishment of an institute for African girls under the same auspices?

It shows considerable self-confidence—not to use a much stronger term—in Mr. Hughes to suppose that he is competent to train African girls. What preparation has he had for so important and delicate a task? Missionaries who have labored in that kind of work with the advantage of the experience of years on the spot have grievously failed; so that in reviewing the results of mission work in all the purely missionary centers in West Africa the question is continually asked, "What becomes of the girls."

What can Mr. Hughes do? Does he believe that he is better able than the missionaries to train African girls in Wales for the work they have to do in Africa? What kind of instruction has he in store for them which they may not receive from foreign or educated native teachers in their own country?

We often think of the famous answer said to have been given by King Ja Ja of Opobo to an eminent missionary who applied for permission to establish a mission in his country. No effort of imagination or extra power of penetration was necessary on the part of Ja Ja to enable him to give his memorable reply. He spoke from experience. Well-to-do native parents have been sending girls for education to England for years, giving them the best possible advantages, but they are now beginning to regard both the process and the result with the deepest anxiety, in view of the effect upon the girls themselves and upon their native country.

When Napoleon was asked what France needed most, he replied with emphasis, *Mothers*. This is what all countries need, for mothers are at the foundation of all national life. All education of girls, then, should have for its aim and end the making of competent mothers. Any education whose tendency is to divert them from this greatest and grandest function of their destiny is false for them.

But in Africa there are special circumstances, racial and climatic, which make the education of African girls an extremely important and delicate matter. We do not know of one girl taken from the aborigines and educated under foreign influence who has become a genuine African woman, respecting and loving her race and able to lead her people on lines suited to their condition and necessary to their progress. All, without exception, whom we have known have been placed entirely out of touch with their people. The customs of their country have become repugnant to their distorted, but what they erroneously call refined, tastes and they are themselves repugnant to their people. Isolated and wretched, they are like salt which has lost its savor, good for nothing but to be trodden under the foot of men, and this, alas, is often their melancholy fate.

Now, what can Mr. Hughes do in his northern and chilly clime to remedy this state of things and fit the African girl for her work at home? It is not book girls that are needed for the work in Africa, it is nature's girls; it is not clever girls that we want, but useful girls. Is it natural or reasonable to suppose that Wales can give us these?

On the general question of the failure of foreign education to give us practical, competent African women, we have not a word of criticism for

the girls who have been made European in feeling and placed out of sympathy with a work in Africa calling for their undivided and intelligent energies. It is not their fault. They have been victims, and in their most serious moments they feel so. They are never fully satisfied on their return to their people. They long for Europe, but Europe does not satisfy them. They have no definite sympathies. Their education has familiarized them with scenes and associations to which as Africans they are strangers, and has alienated them from scenes and associations amid which as Africans they should be at home. Thinking foreigners pity them, and less thoughtful ones ridicule them. But it seems hard to visit with severe criticism or any criticism at all the poor girls who are suffering from the error, well intentioned error, of fond and loving parents aiming to give their children the best possible advantages for their work and career in life. But how can culture in a distant and foreign land, amid entire strangers, qualify African girls for their work at home? How? This is a question that Mr. Hughes should answer, and that African parents should conscientiously put to themselves, if, indeed, they desire solid usefulness on the part of their girls instead of unprofitable show and worse than useless and incongruous exhibition.—*The Lagos Weekly Record.*

Complimentary Dinner to Major McCallum, the Newly Appointed Governor of Lagos.—In response to the toast of "Our Guest," Major McCallum said that "during the short time since his promotion he had been constantly at the Colonial Office, endeavoring to learn something about the country the care of which Her Majesty had been good enough to entrust him with. From all he could learn he felt that the charge which had been given him was very much more important than ever he thought it was when he accepted the position. Lagos seemed to be one of the most promising colonies in Africa, and he quite saw that with proper development and proper working it might yet form the great seaport to that immense portion of Africa with their teeming millions behind it. He referred to a country which, though not actually under the present administration of Lagos, would possibly, sooner or later, though it might be 20 years' time, come naturally under the direct administration of the Crown. So far his studies in connection with Lagos had been confined to the question of how the colony itself could be improved from an engineering point of view. Lagos labored under the reproach of not being nearly so healthy as it ought to be, and after reading all the available literature on the subject he had come to the conclusion that up to the present this subject had been too much overlooked. Mr. Jones had been very kind in saying that he could depend upon the traders and their friends at Lagos in any endeavor he might make to improve the town itself and to develop the country in the hinterland, and to bring it nearer to Liverpool. Without the support of these a governor could do nothing. He believed most strongly in governing through the governed, in taking the

governed fully into his confidence, so that they might work one and all for the common end for the improvement and advancement of the colony. Let them all work together thoroughly and well, and if they did so the colony in which they lived would soon make rapid strides and become a proud jewel of the Crown. In looking at the matter of the sanitation of Lagos, so far as his present information went, it appeared to him that there must be three points that must be taken up vigorously. Up to the present he was sorry to say there had been too much reporting and very little doing, but in future they wanted no more paper-work, but actual and practical effort. With this end in view, in another month there was to be a conference between the principal medical officer of Lagos, who had been summoned home, Mr. Chadwick, of the Colonial Office, Sir M. Ommaney, and the speaker, to determine what should be done in order to make Lagos healthy, and then they would consult with Mr. Chamberlain. As Mr. Jones had said, Mr. Chamberlain felt a pride in his West African colonies, knowing what a big field there was for the extension of commerce in that direction. The result would be that he would have the advantage of going out to Lagos in April with definite instructions in his pocket, and he would then do what he could, by the appointment of a sanitary board or otherwise, for getting the traders to be associated with the government in working out the details of these instructions and setting to work to make Lagos healthy. The speaker then referred in detail to the points upon which he laid particular stress. The first of these was practically the relaying and rebuilding of the town, which was at present nothing but a collection of narrow tortuous lanes, more like white ant nests than anything else. The next point was a good water supply, which he was determined to get by hook or by crook, and the third important point was the improvement of the drainage. He would also like the traders and officials of Lagos to go with him in working for a more healthy form of recreation than they were accustomed to at present, and it would not be his fault if they did not find their governor taking part in all sports and recreations equally as well as in trying to improve the colony. It was a curious fact that when he got to Lagos the West African colonies would then be entrusted to three governors, all of whom had sat in the executive council of Singapore together, and he hoped that conjointly he would be able to make such an impression upon West Africa that they might say at all events some good had come out of Asia."

In response to the toast "The West African Merchants," Mr. A. L. Jones, of the well-known firm of Elder, Dempster & Co., chairman, said that "it was perfectly ridiculous to think that they were going to spend £5,000,000 of money in East Africa on the Uganda railway, which would run through territory that would never produce anything, while at their very doors they had West Africa with its vast possibilities. It was certain there would be a rush for gold in West Africa very soon, as it was beyond doubt it was there in immense quantities, and they had most prolific vegetation, showing that the country was capable of growing all

sorts of valuable products. It was due to Sir Gilbert Carter's excellent administration that in the year 1895 alone they had an increase of £350,000 value in rubber, and that was a sample of what we could expect from West Africa. He had been connected with the country for about 40 years, and had known Captain Croft, of the Niger Company, all that time. Traders had differed a good deal with the Niger Company, but there was no doubt whatever that in the interests of the empire the company had done a great work. He hoped there would soon come a time when the Niger Company would be well paid for what they had accomplished, and the empire would reap the benefit of their work."—*The Lagos Weekly Record.*

Negro Education.—The problem of Negro education was prominent in the meeting of the Baptist Home Mission Society at Pittsburg. Mr. Booker T. Washington's theories of the needs of his race, to be met by industrial education, have been very popular of late, and there has been some tendency to question the wisdom of teaching the Negroes Latin and French, theology and science. Both in the report of the educational committee and in the discussion that followed, it waa brought out that what the Negroes need is leaders. There must of course be carpenters and blacksmiths and farmers, but it would be a backward step if schools and colleges for the Negroes should cease their efforts to give promising young men and women the very best and broadest education that is possible. Baptist work for the Negro has moved steadily along on a consistent policy based on an enlightened view of the future of the race, and we shall not hastily change our universities into workshops and canning factories. Industrial training has its due place in our schools. Larger provision for it, as well as for the literary departments, is certainly needed, but a proper sense of proportion will preserve us from a one-sided and short-sighted scheme of reorganization.—*The Standard.*

Liberia.—Intelligence which reached us from Monrovia yesterday gives account of the general election held on the 4th ultimo, when Hon. W. D. Coleman, of Montserrado county, was elected President and Hon. J. J. Ross, of Sinoe county, was elected Vice-President by the unanimous vote of the people.

President Coleman was taken to Liberia by his parents, immigrants from the United States, when a lad of about 10 years. He enjoyed only the advantages of the elementary schools of his adopted home, and was brought up in the rural districts. He very soon gave indications of an intelligence, energy, and integrity which made him indispensable to his employers. He chose as a means of livelihood agricultural pursuits, and settled in what was at that time a remote district among the aborigines, with whom he lived on most friendly terms, engaging in trade with them. He soon acquired a competence, and is now considered one of the

foremost men of the Republic in material possessions. He is beloved by the aborigines, especially the Mohammedan element, who have built villages on his land and pursue their trading and agricultural and educational operations. Mr. Coleman is in favor of incorporating the natives as rapidly as possible into the Republic. He was for many years member of the legislature.

Hon. J. J. Ross, the Vice-President-elect, was also brought to Liberia when a child by his parents from the United States. He, too, enjoyed only the advantages of elementary schooling, but possessing very high intellectual endowments he very soon distinguished himself and rose to a commanding position among his fellow-citizens. He has for many years represented his county in the national legislature, and is considered one of the ablest lawyers in the Republic.

Mr. Ross is the wealthiest citizen of his county, doing a large mercantile business. He believes in the doctrine of the Liberians allying themselves with the aborigines for strength and life, and that all the notions brought from the house of bondage which militate against this should be discarded, on the principle that "the highest law is the safety of the people." He is also a supporter of more liberal laws in favor of foreign intercourse. Mr. Ross is in many respects an advanced thinker on social and political questions. If the returned exile is to live and prosper in this country, many of the views of Mr. Ross will have to be adopted.

Rev. June Moore, of the prosperous agricultural and commercial firm of Messrs. Hill & Moore, of Arthington and Monrovia, has been elected a member of the House of Representatives. Mr. Moore and his partners are comparatively new comers in Liberia, but by devoting themselves strictly to agriculture for the first few years of their residence in the country they have become the wealthiest farmers in the Republic and do a large business with England and the United States. Mr. Moore's presence in the House will add to the stability of the administration.

A Liberian correspondent sends us the following under date May 22:

"The election is now over, as you know. The triumphs of the Whig party (the party of progress) are again seen as the returns come in. The Greboes at Half Cavalla have all been provided with their lands, duly surveyed and deeded, and they swelled the triumphant majority in Maryland (Cape Palmas) county. The government has laid out three new settlements on the bank of the Cavalla river, and proposes to well look after the interest of its northwest and southeast boundaries.

"The body of the late President Cheeseman was exhumed and taken down to his late home at Grand Bassa on the 17th instant, on board the *Rocktown*, escorted by the *Gorronammah*. A large number of officials and other friends and well-wishers of the lamented chief accompanied the body to attend the reinterment. Great respect and veneration is paid to the memory of the deceased.

Mrs. Martha A. Ricks, of Liberia (Aunt Martha), who visited Queen Victoria in 1892 and was received by Her Majesty at Windsor, addressed to Her Majesty a few months ago a letter of congratulation on the occurrence of the sixtieth year of her reign, and has received a prompt and most gracious reply from Her Majesty. Mrs. Ricks is in her eighty-first year.—*The Lagos Weekly Record.*

Extradition Treaty Between Liberia and France.—The settlement of frontiers effected a few years ago between France and Liberia gave the French a certain latitude in searching and arresting political offenders in Liberian territory without any reciprocity to Liberia. This has now been remedied by a regular treaty of extradition signed here today by M. Hanotaux for France and Baron de Stein, charge d'affaires, for Liberia. Article 2 of the treaty specifies the offenses for which extradition will be accorded, ranging from murder to illegal detention. Article 7 provides that extradition shall not be granted for an offense considered by the accused as of a political character or connected therewith. But "an outrage against the person of the head of a foreign government or against those of the members of his family shall not be considered by right a political offense or an act in connection with such an offense; the character of this outrage shall be determined by the government which receives the demand, according to the circumstances in which it has been committed." Article 10 prescribes liberation after six weeks if the necessary documents have not been sent in. The convention is to take effect four months after exchange of ratifications.—*London Times.*

The American Methodist Missions in Africa.—Including what has heretofore been known as Bishop Taylor's self-supporting mission, the American Methodists labor in four districts of Africa: (1) Liberia, (2) the Congo, (3) the East African Coast mission, (4) Angola. The statistical summary of the work in these districts is as follows: Stations, 28; missionaries, 40; native teachers and preachers, 25; membership, 581; children in mission homes, 588; value of property, $73,122.—*The Missionary Herald.*

Chief Khama on the Drink Traffic.—When Khama, chief of the Bamangwato, was in England he obtained the promise of the government that if he would consent to the passing of the railroad through his domains he should be aided in his efforts for the suppression of the traffic in liquors. The railroad has now been built, but the question as to refreshment-rooms at the stations is mooted, and Khama fears that through these rooms intoxicants will be introduced. He has therefore written a letter which is as pathetic as it is quaint, addressed to the committee in England which has to do with the question of native races and the liquor traffic, asking for their aid. We quote a portion of his letter:

"And concerning liquor, I am still trying, but I do not think I can succeed. Here in our country there are Europeans who like liquor exceedingly, and they are not people who like to save a nation, but seek that a nation may be destroyed by liquor; and they are not people who like to be persuaded in the matter of liquor; but you who are people of importance in England, I know that you like to save people so that they may live in the land; and I cause you to know that we have seen the path of the train in our land, and concerning the path of the train I rejoice exceedingly, but I say concerning the path of the train there is something in it which I do not like among you; it is the little houses which will be in the path to sell liquor in them. I do not like them, for my people will buy liquor in them, and I say help me in this matter, for it is a thing which will kill the nation; and I cause you to know because you are people who do not like nations to be destroyed in the land."

The British colonial secretary has promised in the House of Commons to keep in mind the pledge given Khama by the government when the question of licensing these refreshment-rooms on the railroad has to be decided.—*The Missionary Herald.*

Changes in Climate and the Whole Face of Nature Affected by Civilization.—The Anglo-Saxon in South Africa will irrigate, cultivate, and fertilize the veldt till the whole face of nature has been changed. Does such a prospect seem too remote? If so, let me put this further question: Do we understand how greatly a country and a climate may be affected by the agency of man? When I hear men speaking of this and that new country as being unsuitable for European occupation I wonder whether the speakers have ever considered what England, this garden of the world, was like in the sixth century, the century in which Englishmen first settled here and in which was born the one nation of the Teutonic family absolutely untainted by the moral and physical degeneracy which marked the declining years of the Græco-Roman civilization.

At that time the famous area which now contains Westminster Abbey, the Houses of Parliament, the offices of Downing street and Whitehall—a group of buildings which, more than any other, concentrates in itself the past history and the present life of our nation—was a desolate ridge barely emerging from the surrounding marshes which separated it, by an interval of two miles, from the town of London. The English settlements upon the east and south coasts were isolated from each other and cut off from the interior of the island by fen and forest, marsh and ing. Between the Sussex coast and the valley of the Thames lay Andredsweald, a stretch of forest broken by uninhabited wastes, extending from Kent to Berkshire. From York to Cambridge there ran a succession of ings, marshes, and fens, which effectually barred the progress of the east coast settlers. The greatest manufacturing district of England was covered by the forests of Elmet, which stretched from Nottingham to Cumberland. Wales was protected by the forests of Dean, of Wyre, and of Arden;

West Wales, as the counties of Cornwall and Devonshire were then called, by the forest of Selwood. So great were the natural difficulties and so inhospitable was the climate that, had there been no convenient estuaries and, above all, no deep and placid rivers to bear the English keels into the heart of the island, the colonization of Britain by the English might never have been accomplished.

Those who discourage the acquisition of fresh areas in Africa, South and Central, and disparage the value of the territories already colonized are wanting in this faculty. The dry bones of history and political economy must be clothed by the imagination to assume form and substance. Such persons arrange their facts as the Japanese artists arrange their lines; they have no sense of perspective to guide them; they discredit a new country because it cannot satisfy the tests which they would apply to an old country; they condemn the change of tomorrow because it is impossible under the conditions of today.

It was no easy task—that task which was undertaken by the English in the sixth century—to clear the forests, to drain the marshes, and reclaim the wastes of Britain, and who shall say that this same colonizing race, with its quickened intelligence, its inherited aptitudes, its accumulated stores of knowledge, its ocean-going steamships, its railways, and its telegraphs, shall not teach even the desert of South Africa to "rejoice and blossom as the rose?"—*W. Basil Worsfold, M. A., in "South Africa."*

The New Policy of Liberia.—Advices from Liberia state that President Coleman started on the 15th instant on an extended tour to the interior. The President was expected to reach the boundary line dividing the Liberian and French territories. The President's suite consisted of the Hon. Hilary Moore, Secretary of the Interior; Hon. R. H. Jackson and Hon. June Moore, with a military escort of 150 men.

Recent advices from Liberia inform us that President Coleman has made his first important move in the political affairs of the Republic over which he has just been elected chief magistrate, and, so far as we can see, it is a move in the right direction. He has lost no time in grasping the situation. He is the first President who has seen his way to visit the interior countries to hold intercourse with the chiefs. We congratulate the Republic that this has happened in its jubilee year. Fifty years is not too long a time for a nation to learn the true principles which should guide its policy.

The visit of a President of Liberia to the interior country has long been a desideratum in the administration of Liberian affairs. The civilized portions of the Republic have long wished it and the interior natives have frequently called for it, but, owing to complications on the coast, growing out of the necessities created by the revenue and other fiscal regulations of the Republic, the attention of the President has been constantly absorbed by petty questions in the maritime districts. The new move of President Coleman is an indication—and an indication that ought to be

suggestive—that not only does the President appreciate the relative importance of maritime and interior questions, but that Liberia feels sure of her footing on the coast and can now turn her attention with confidence to internal development.

There is no region of West Africa whose resources are more abundant or more valuable than those of Liberia. The country has not only a mild climate compared with other districts on the coast, but is blessed with a fertility of soil unsurpassed, with magnificent scenery, and is well watered everywhere, with vast stretches of grazing ground. Cattle and horses abound in the interior and game, large and small, people the extensive forests, whose timber, various gums, rubber, dyewoods, and other products must become important commercial commodities.

President Coleman has for a long time appreciated these unique advantages of Liberia, and he has now seized his first opportunity to bring in the aid of the aborigines to utilize them. Every one will wish him success in his new departure. The President, however, is not a novitiate in the politics of Liberia. He has for over twenty years been watching the course of Liberian politics; has often taken part in them and has always been associated with those who took this progressive view of matters. His suite is composed of genuine men, who are entirely identified with the interests and destiny of the Negro race. The known courage and determination of President Coleman, whose history shows that he cannot be turned aside from his purposes by antagonism or apathy, are a guarantee under the actual circumstances that he will persist in his present enlightened policy. The Hon. June Moore, who forms one of his suite, appears for the first time in Liberian politics, and we are quite sure that without the lofty aims of the present administration political life would have had no attractions for him.

In spite of apprehensions in certain quarters, which we believe to be groundless, the best-informed Liberians know that neither France nor England threatens the political integrity of the Republic, but are really anxious to see the country develop, under proper laws, its vast and diversified resources in the interest of civilization and commerce.

The unseen and subtle influences which direct the movements of races are urging Liberia forward, in spite of all drawbacks, to its destined goal as a home of peace, plenty, and prosperity for the African. The constant and gradual accessions to the Republic of civilized Negroes from America, driven from that country by social and political pressure, which now promise to be increased in an unprecedented degree, are a guarantee for the steady growth of that youthful nation in industrial and intellectual progress.

Our correspondents take a somewhat gloomy view of the material situation, owing to the serious fall in the price of coffee and the exorbitant rise in the price of some of the foreign articles consumed in Liberia, but from all parts of the world we have complaints of the fall of prices, owing to some abnormal causes; but, even if this were the normal condition,

such is the abundance of labor in Liberia and the exuberant fertility of the soil that the culture of coffee cannot fail to be always remunerative. It would be short-sighted policy on the part of the Liberian farmer to allow himself to be so discouraged by the present exceptional conditions as to cease extending his coffee plantations. Indeed, he should fill the land with farms of coffee, cocoa, sugar-cane, ginger, arrowroot, &c., and with fruit trees of all tropical varieties, which his country is so capable of producing. With his sugar on the spot he might—and no doubt he will ere long—inaugurate a most profitable trade in preserved fruit with England, where it is in such demand and where it is so difficult to get a superior article. Agriculture is the only real and trustworthy basis of Africa's wealth, progress, and happiness, and we wish President Coleman the greatest possible success in his effort to establish the conditions on which alone agriculture can be extended and fully developed in the country over which he has been called to preside.—*The Lagos Weekly Record, July 31, 1897.*

Monrovia Seminary, Liberia.—"Our work is progressing; enrollment now is 130, 80 or more per cent. increase on last year and the largest ever enrolled. The outlook is bright for Africa. We are both well. Our hands are full. I was never more busy in my life and I believe never more useful in the Master's service."—*A. P. Camphor, Principal.*

In Liberia.—Arthington, which is the most advanced interior settlement and the most flourishing, was founded in 1870 through the instrumentality of Dr. Blyden, who suggested, in a correspondence with Mr. Robert Arthington, of Leeds, England, the idea of founding in Liberia an interior settlement to be named after him. This settlement, which is about 30 miles from the coast and was twenty-seven years ago a land of dense forest, is now one continuous coffee orchard, extending for miles into the further interior. It has excellent roads and bridges and elegant residences, with carts and wagons constructed by the settlers, who came from America, skilled mechanics and farmers. Two of the citizens, Messrs. Hill and Moore, who arrived in 1871 with small means, are now not only the largest coffee-planters in Liberia, but are becoming the largest native merchants in the Republic. They have just introduced—imported from England—the largest steam coffee mill in the country.

In a speech delivered to a large gathering at this settlement on Friday, January 22, Dr. Blyden gave an account of the origin of the settlement, and, having congratulated the citizens on their marked success, attributed it to the following causes: 1, their unwavering trust in God and their recognition of their duty to him; 2, their faith in themselves and in the race to which they belong; 3, their respect for and harmonious coöperation with the aborigines; 4, their freedom from political partisanship and political rancor and strife; 5, their freedom from religious denominational

rivalry; 6, their liberality and public spirit and their power of organization; 7, the entire suppression by local option of the liquor traffic in the settlement. "I am glad to find," said Dr. Blyden, "that not one gill of spirits can be bought in the settlement, and that the young men are determined to maintain this creditable state of things."

Several Sierra Leoneans are settled in Arthington and doing well. The settlers are glad to welcome them.

Brewerville, which is about ten miles interior of Monrovia, was also founded in 1870. The leader of the colonists who founded the settlement, John B. Munden, still lives, and several of the first settlers. The money for founding this settlement was given by the late Charles Brewer, Esq., of Pittsburg, Pennsylvania, an American philanthropist. This settlement has also made rapid progress in trade and agriculture, and the wilderness is rapidly disappearing before the energetic settlers.

On Wednesday, February 10th, a reception was given to Dr. Blyden by the citizens of Brewerville, at which John B. Munden, who saw the first bush cut in the dense forest for the settlement, was present and gave a warm greeting to the Doctor. There were religious exercises, consisting of reading of the Scriptures, prayer, and singing. A bright little girl, Miss Grant, born in the settlement, presided with skill at the organ.

Dr. Robert B. Richardson, principal of the Ricks Institute, who also had a most cordial greeting, made an address of welcome to the Doctor.

Dr. Blyden addressed the assembly in a speech of about half an hour, in which he commended the citizens for their diligence, energy, and success, urged upon them the paramount importance of agriculture and the education of youths, deprecated the frequent political upheavals in the country, and strongly advised the policy of allowing officials who show capacity and honesty to remain in office, that they might gather experience and aptitude in government. The policy of frequent removals he considered as in the highest degree detrimental to official efficiency and success. "I long to see our people," said the Doctor, "free, knit together, understanding themselves, healed of the maladies inflicted in the house of bondage, delivered from all taint of the old slavish life, hardy, enterprising, confident of their lofty destiny, just, loving one another, and working together for the upbuilding of the nation."

The Liberia annual conference of the Methodist Episcopal Church was convened at Monrovia, February 3, at 11 a. m., under the presidency of Bishop J. C. Hartzell, the newly elected bishop of Africa, who succeeds Bishop William Taylor.

Dr. Blyden was introduced to this conference by the Bishop on the 6th of February, and on the 8th, by invitation of the Bishop, delivered an address on the limitations and possibilities of the African. The Doctor gave a brief sketch of the labors of the Methodist Episcopal Missionary Society in Liberia, which began its work under Melville B. Cox in 1833, and pointed out that the comprehensive programme laid down by Mr. Cox sixty-four years ago for the evangelization of Africa had been carried out

by his successors only to a very limited extent, and that a great deal yet remained to be done on the line he laid down, which is as applicable today as it was two generations ago.

The Doctor then spoke of the spiritual calling of the African, and deprecated his devotion to politics, which interfered with the great work for which his endowments specially qualify him. The speaker pointed out the difference between the character and characteristics of the African and those of the European, showing that they were called to different spheres of activity, but equally necessary to the development and welfare of humanity. The Doctor congratulated the Bishop on his having at the first conference ever held by him ordained twelve strong men for the work of the ministry, all Africans, and emphasized the necessity of divinity and industrial schools in which Arabic should be taught with a view of intelligent and profitable intercourse with the large Mohammedan tribes on the east of us. It is impossible in this newspaper report to even touch on all the points brought out by the Doctor for the earnest consideration of his hearers.

Bishop Hartzell made an eloquent response to the Doctor, and at its close spoke of the respect with which any words from Dr. Blyden are received in foreign lands and advised his hearers to give attention to them, even where they differ from him.

The following resolutions offered by Professor Camphor, the Negro principal of the Monrovia seminary, recently arrived from the United States with Bishop Hartzell, were unanimously adopted by a rising vote:

Whereas we have listened with marked interest to the most excellent and scholarly address delivered by Dr. Blyden, touching many of the great and grave problems affecting our people, and of interest to us as a church, a race, and a nation; and whereas we regard Dr. Blyden as one of the strongest and ablest men of the Negro race: therefore,

Resolved, That we as a conference extend our thanks to him for his able address, praying God's blessing upon him and all the labors to which he gives his time and talents.

Resolved, That we here publicly extend to him an open invitation to come among us whenever practicable, that we may hear his valuable counsel and listen to his noble words; and

Whereas we have heard the strong response by Bishop Hartzell to Dr. Blyden: therefore,

Resolved, That we thank Bishop Hartzell, and here pledge him our hearty and loyal support, praying God's blessing upon him and his work, hoping that his life and health may be spared many years to labor in the Master's kingdom in this difficult field.

The Ricks Institute is an institution established a few years ago by citizens of Liberia for the industrial and literary training of youth. It is doing a good work and is highly appreciated by the people. The legislature of Liberia at its recent session appropriated a thousand dollars a year for three years towards the support of the institution. Students are

charged a fee of $25 a year for board and tuition. The present teaching staff consists of Dr. R. B. Richardson, principal; Prof. J. C. Stevens, and two of the advanced pupils. This is now the season for picking and cleaning coffee, in which the students, of whom there are 30, take part. The school farm will produce this year about 3,000 pounds of coffee, besides fruit and vegetables. The grounds embrace about 1,200 acres, ample room for enlarged agricultural and industrial operations, and the means of entire self-support are multiplying.—*The Sierra Leone Weekly News.*

Abolition of Slavery in Zanzibar.—The Sultan, on April 6, issued a decree abolishing slavery. The decree provides that rights over concubines shall remain as before, unless freedom is claimed on account of cruelty, but that the women shall be regarded as wives. Compensation will be paid by the Zanzibar government for legally held slaves. The Sultan summoned a large number of Arabs to explain the decree to them before issuing it. It seems probable that the clauses regarding compensation and non-interference with the harem will help to reconcile them to the measure. The population has been so cowed by the recent bombardment that no resistance is anticipated. It is feared that the greater portion of the clove crop will remain unpicked in the future. This, coming on the present short crop, will cause a serious diminution in the Zanzibar revenues. If Zanzibar is unable to meet the expenditure, it is believed that the imperial government will lend assistance. The Sultan behaved extremely well in regard to the present measure, and gave every assistance to his European advisers.—*The African Times.*

Slavery in Africa.—The recent operations on the Niger by which, in the territory south of the Middle Niger and on the banks of the Lower Niger the status of slavery has been abolished, have once more brought before the public the vital question of the suppression of the slave trade in Africa. The trade varies considerably in different parts of Africa, and the methods of checking it in one part are, says Mr. A. F. Mockler-Ferryman in Macmillan's Magazine, not altogether applicable to another. Still, throughout the slave zone the main features of the trade are the same—it is carried on almost entirely by Mohammedans for the purpose of supplying a demand which appears to increase rather than to diminish. This demand is either external or internal. With regard to the former, every effort is being made by the East African squadron to stop the export of slaves; yet Turkey, Persia, and other Mohammedan countries are still well supplied with Africans. Virtually, however, the external trade is on the wane, and the matter of slavery and the slave trade is confined to Africa itself. That portion of the country now under discussion is the Central and Western Soudan (now known as Nigeria and Hausaland), comprising those Mohammedan States of the great Fulah Empire which stretch from Sokoto to Lake Tchad, and which lie

to the north of the Middle Niger and Benué rivers. In no part of Africa does slavery exist to a greater extent than here, and at Kano, the principal Hausa town, the slaves number four-fifths of the population. In every town of any size there is a public slave market, and to supply these markets gives occupation to almost every male Mohammedan. Moreover, the greater portion of the annual tribute payable by the smaller States to their suzerains consists of slaves. What becomes of all these slaves is a question worth considering, as before attempting to change this state of affairs it is necessary to know why there should be such demand for human beings. A few slave caravans cross the Sahara, where a ready sale is obtained at the Mediterranean ports; but, with this exception, no slaves leave the country, though this fact does not lessen in any measure the evils of the trade. The supply cannot keep up with the demand, raid as the Mohammedans will, and each year increases the amount of slave raidings. Mr. Robinson, who furnishes the most recent information on the subject, says that during his residence in Kano he had opportunities of witnessing the return of the Mohammedans from their raids, and on one occasion he saw no less than a thousand slaves brought in by a single party. Yet Kano is no worse than other States. Everywhere are pagan freemen becoming scarce, and the price of a slave, and consequently the incentive to raid, grows greater year by year.

The annual tribute required by the Sultan of Sokoto from the Emir of Adamawa is stated to be 10,000 slaves. These unfortunate beings may have been captured on the eastern outskirts of Adamawa and before reaching Yola have passed through a march of several weeks, but no sooner have they recovered from this than they are drafted off to proceed by land to the Fulah capital. Of these gangs only about one-half of them reach their destination. Strange as it may read, the presence of the Royal Niger Company in the country indirectly increases the mortality, for the Binué and Niger rivers being under its supervision necessitates the conveyance of the slaves by lengthy inland routes.

The subject may be conveniently discussed under the heads of demand and supply. As to the demand, a certain proportion of the captured pagans are exported to the north, and a still larger number pass as tribute from the minor States to Sokoto, but the total of these two drains on the supply is a mere drop in the ocean of slavery. The bulk consists principally of two classes—domestic slaves and salable beasts of burden. The former become the household servants, laborers, &c., of their Mohammedan masters, while the latter are employed by the merchants for the transport of their goods, an additional advantage being that, as the merchant sells his wares, he can readily dispose also of the slave who carried them, and thus save himself the expense of keeping him longer than necessary. So likewise a traveler takes with him a number of slaves to defray the expenses of his journey, selling them as required to pay his bills. Thus the slave of the Soudan is an actual currency. With regard to domestic slavery, when once the slaves have settled down in their new

homes. there is nothing very irksome in their existence, and this has often been put forward as a reason for non-interference. It is impossible, however, for any one who knows how they arrive at this state to forget what they have undergone to attain to it.

Pure domestic slavery as it exists in certain parts of West Africa, where slave raiding is unknown and where the slaves are either born in servitude or captives of war, is a condition which it is difficult to interfere with all at once. This is a very different affair from the domestic slavery in Mohammedan countries. In the Niger Coast Protectorate, where among the pagans domestic slavery is in full force, the servitude is of a very light description, and it is no uncommon thing for a slave to acquire land and wealth, and even rise to the position of chief or king. In the Mohammedan countries nearly all the domestic slaves are products of raiding. There is consequently no bond of union among them, since they probably come from different tribes, having little in common with each other or with their masters. What their condition is depends entirely on their owners; but, as a rule, so long as they are well behaved, their life is not altogether a burden—in fact, with thrift they are able in the course of time to purchase their freedom. To the Mohammedan these domestic slaves mean wealth—not the mere value of the slave, but the value of his labor—for in a country where land can be had for practically nothing, the only requisite for making it pay is labor to cultivate it; therefore the more slaves a man possesses, the larger his estates and the greater his importance. The children of slaves are themselves slaves, and belong to the owner of their parents, or if they are the slaves of different masters, the first child belongs to the mother's master, the second to the father's, and so on alternately ; and these children can be sold as slaves. Slavery, however, does not conduce to much increase of the population; probably this source does not account for more than 1 per cent. of the slaves. The process of slave-making adopted by the Fulahs varies according to the nature of the tribe against which their operations are directed. In the case of weak tribes, the method is that of the *razzia* pure and simple, when whole villages are surrounded and the inhabitants of both sexes and of all ages are carried off; but when the pagan tribes are too powerful to make raiding in this fashion profitable, the unfortunate people are waylaid and kidnapped, or enticed away from their homes. A certain trade is also done by open purchase from the larger pagan tribes, who will sell members of smaller tribes whom they have captured in war, as well as individuals of their own tribe whom they wish to get rid of. This form of trade, however, is not very common.

In the present state of West Central Africa, without railways or good roads, to put an end to slave raiding by force is an absolute impossibility. No force that England could put into the country would be sufficient to cope with the raiders in all directions, and to crush them in one part merely means driving them a little further afield. The whole solution, however, lies in a nutshell: once do away with the demand for slaves,

and the supply will cease, as indeed happened in the case of the over-sea slave trade of the West Coast, when slavery became illegal in America and other parts. It must be remembered that although Europe has divided Africa into what are called spheres of influence, she has absolutely no jurisdiction over the majority of the Mohammedan States in these spheres, and the most that can be done is to stop the subsidies paid to the rulers for the right of trading in their territories—a proceeding which would put an end to all commercial enterprise, and consequently the reason for the presence of Europe in Africa. The passing of resolutions in London will never abolish the slave trade in Africa. What is wanted is systematic action in the country itself, and were missionary and other philanthropic societies to combine and be guided by the advice of those acquainted with Africa, the question might be settled forever. Ask the average Englishman what European power has been the champion of abolition, and he will readily answer, "England." Yet if we look at Africa, now virtually belonging to half a dozen European powers, what do we find? That England has under her protection thousands of square miles in which no attempt has been made to suppress slavery, and where, indeed, she actually recognizes the legal status of slavery. As long as we acknowledge the right of a Mohammedan or any other African to hold slaves, we are aiding and abetting the slave trade. We are practically encouraging the supply by allowing the demand to continue.—*Pall Mall Gazette.*

The Gold Coast Colony.—In a recent official report concerning the Gold Coast, it is stated that the amount of India rubber exported during the year 1895 was the highest on record. The increase was not, however, it is to be regretted, due so much to greater industry on the part of the natives engaged in the trade as to speculation on the part of European firms, which imported large quantities from Lagos for reëxport from the Gold Coast. These speculations have come to an end, and as it is understood that large quantities of rubber are being exported from the Congo Free State, the profits to be made out of rubber are likely to diminish unless the trade is fostered by improved communication with the interior districts of the colony.

The export of mahogany and other woods of the colony shows a marked falling off, but this may be fairly set down to the exceptionally dry year. The rivers by which the logs are brought to the sea were, in consequence of the small rainfall, so low during the greater part of the year that the logs could not be floated down.

The export of cacao, coffee, and kola nuts, to which minor industries attention has been prominently called in previous reports, continues to be most satisfactory, and it is gratifying to be able to record that there is every indication of further and continuous improvement in the future. The export of copra and guinea grains has, on the other hand, declined.

The land is not generally cultivated. Naturally rich, the soil will pro-

duce almost any commodity of market value. It abounds in the oil palm, mahogany, and other valuable woods, rubber trees and vines, and the kola tree, with its valuable nut; but, chiefly on account of the absence of proper roads and the general ignorance of the natives, products which require a careful preparation of the soil and supervision, such as coffee, cacao, cotton, rice, &c., have not been cultivated systematically.

The wants of the natives are few, and are met by planting maize, yams, cassava, and plantains, the plantations being shifted from one spot to another as may be necessary. The establishment by the government of a botanical station at Aburi in 1890 has been the means of inducing the natives in its immediate neighborhood to interest themselves in the cultivation of coffee, and, as the figures given under the head of exports show, not without results. Machinery for coffee pulping has been imported, and it is intended to give practical instruction to the natives in its use, so as to show them how the berry can best be prepared for export.

The system of apprenticing natives to the botanical station for instruction in agriculture has, it must be admitted, not been an unqualified success, so that a change is to be made. It is proposed to select a certain number of natives of education (a competitive examination will be held, the standard being standard VI of the elementary schools), who will be trained for one year under the curator of the botanical station on the Gold Coast, then for one year in the botanical station at Jamaica, and, finally, for one year in the Royal Gardens at Kew, the lads thus selected and trained being required to apprentice themselves to the government for a definite period.

There are large quantities of sheep and cattle in the colony, chiefly in the hands of the Mohammedan population. A ready market for them is found in the coast towns, and there is no doubt that the industry of sheep-rearing and cattle-breeding is largely increasing. The native oxen are small, but sturdy and strong, and at the time of writing this report a native of standing in the colony is training a yoke of oxen to draw timber from land in his position along the new road which is being constructed between Accra and Kibbi—a circumstance which illustrates the fact that if roads are constructed by the government wheeled traffic will follow.—*The African Times.*

Proposed New Central African Railway.—The African Lakes corporation have lately been moving in the direction of railway development in British Central Africa, and certain schemes under consideration are likely soon to mature. To overcome the difficulties of transport past the cataracts of the Shire river, they have for some time contemplated the construction of a railway from Chiromo, on the Lower Shire, to Blantyre, and thence eventually to Impimbi, on the Upper Shire, near the south end of Lake Nyassa. As matters stand, the difficulties of transport are very great, for steamers cannot be taken further up the waterway than Katunga. The Lower Shire is not navigable beyond that point, and

transport by means of bearers is not only difficult and costly, but the demand for labor seriously retards the development of the coffee plantations which abound in the district. A railway connection which would set free the labor at present employed in transport would effect a great change in these conditions, and also open up the whole length of Lake Nyassa to trade. In March, 1895, the corporation sent out Mr. Grieve Macrone, C. E., to make a survey for the proposed railway, and the reports which he has submitted strengthen the belief that the scheme is not only practicable, but likely to be profitable. Mr. Macrone was formerly engaged under Messrs. Formans & McCall in the construction of the West Highland railway. He states that there are no great engineering difficulties to be overcome, and that the cost will be comparatively small. The railway would make a vast difference in the communication between the Lower Shire and Lakes Nyassa and Tanganyika, and as Tanganyika is bounded on the east by the German territories and on the west by the Congo Free State, the value of the connection is obvious. As in the dry season the section of the Shire between Katunga and Chiromo is impassable for the larger steamers of the corporation fleet, it is felt that Chiromo would be the more convenient starting point for the railway. To Blantyre the distance is 85 miles, and from Blantyre to Impimbi 45 more, and the country traversed is rich in coffee plantations. The gauge proposed by Mr. Macrone is 2 feet 6 inches and the steepest gradient one in thirty. The summit of the line would be 4,000 feet above the level of the sea. With practically no difficulties to overcome in the construction of the railway, a rich trading country to develop, and as healthy a district as any in Central Africa, the projectors feel that the line is sure to be financially successful from the beginning. The progress which the Belgians are making in the construction of their line past the cataracts on the lower section of the Congo increases the interest in railway development in Central Africa.

The Belgian Congo railway will, it is expected, be completed early next year, and will effect a connection between Matadi and Stanley Pool, which cannot fail to promote the opening up of the vast Congo basin, and there is a fair prospect of the line paying its way from the moment of its completion. At present, half of its length is open, and bringing in a revenue which sufficiently indicates what the result will be when the work is completed. Above Stanley Pool there are some forty steamers on the Congo, with a clear stretch of navigable water for at least 2,000 miles, and their objective point is within a comparatively short distance of that reached by the African Lakes Corporation from the east coast. Within the past few weeks, indeed, it has been suggested that communication between the two systems might be established and a transcontinental journey by rail and steamer made possible from the mouth of the Zambesi on the east coast to the mouth of the Congo on the west via the River Zambesi and Shire and Lakes Nyassa and Tanganyika to a point in the Congo Free State, and thence down the Congo to Matadi on the shores

of the Atlantic. The undertaking is admittedly a great one, but Scotch enterprise has already worked wonders in Central Africa, and can hardly fail in this. The river steamers of the corporation convey passengers to Chindi, at one of the mouths of the Zambesi, where there is a connection with the German East African line and with Rennie's Aberdeen line. Passengers by the former travel via Suez, and by the latter via the cape.—*The African Times.*

Trade on the Congo.—The competition for possession of the world's markets was never before so keen among the industrial nations as at present. Consuls are alert to give reports to their home governments of conditions and openings for trade in foreign lands. Tariff regulations disturb the workings of these competitive movements in many quarters, but in savage and undeveloped countries this obstacle is not in the way. Africa presents an inviting field for trade development, because a large part of it is open to unfettered commercial enterprise. An American who has been seven years on the Congo speaks of the possibilities of trade in that great valley and urges his countrymen to pay more attention to the development of trade relations with that fertile but undeveloped region, where there is a present demand for all classes of building material, household goods, textile fabrics, calicoes, heavy blankets, and tools. In exchange we would receive ivory, gold, precious stones, fine timber, and rubber. It speaks well for our mercantile community that America is the only country of consequence which has taken steps toward permanent representation there. It is claimed that a full set of consuls, covering all the important points in the Congo basin, would add many millions to the trade already begun. The American Association of Manufacturers is giving this matter its consideration and is ready to aid in all ways possible in the development of its Central African trade.—*Christian Standard.*

An African Colonial Enterprise.—We have much pleasure in introducing to our readers Dr. J. Albert Thorne, a graduate in medicine of Edinburgh University, who is at present organizing a scheme for the advancement of the African race, of which he is a member.

The project, briefly speaking, is to settle in British Central Africa industrious and enterprising members of African parentage now resident in the British West Indies. Members of the race in the United States, however, will be included, if they wish to take advantage of the scheme.

The plan is to acquire 10,000 acres as a basis, and to settle upon this tract 100 families, carefully selected and well trained in the various branches of industry. The land is to be divided into ten sections of 1,000 acres each, and upon each such section ten families are to be planted.

A fund is to be raised to enable the settlers to reach their destination and to hold out for the first three years. During this period each head of a family is to receive food and clothing enough for himself and his

family, but at the close of the third year an additional allowance of one or two hundred dollars will be given each year, as it is hoped that by that time an income would be derived from the land under cultivation. This arrangement will continue until the fifth or tenth year, when the land is to be divided in equal proportion among the settlers. The net proceeds after the third year, and until the division of the land, are to be employed for the furtherance of civilization among the natives, and for the assistance of other eligible families desiring to return to their own land upon the same principle.

Dr. Thorne has been in negotiation with the British government for a tract of land for this purpose, and he has been successful in obtaining the promise of a free grant of thirty acres for each person in the Central Africa Protectorate, the territory recently presided over by Sir H. H. Johnston, K. C. B., the conditions mainly being that the settlers are persons of good reputation, and that the grantee cultivates the land for a period of not less than two years, after which it becomes absolutely his own property.

Having been thus far successful, the Doctor is now on his way to the West Indies to select proper men, and while there to receive such assistance as can be obtained toward the expenses of the expedition, and it is fully hoped that the pioneers will be in a position to go forward about the close of this year.

It is not possible to state with any precision at present how many persons will be taken out the first year and what capital will be required for the purpose. If the scheme as originally drawn up, providing for a hundred families—300 souls in all—were carried out, a sum of about $120,000 would be required to defray the cost of transportation and other expenses of the expedition and to enable the settlers to hold out for the first three years, about which time an income would be derived from the land under cultivation; but it is deemed advisable to begin with men only, and taking ten as the unit, so chosen as to represent the principal industrial pursuits, the selected company will consist of this number, or of any multiple of it. The capital required then will be in corresponding proportion. These details, however, will shortly be arranged.

About $3,360 has been needed to meet the preliminary expense. Of this sum about $2,400 have been subscribed by interested friends in England and Scotland, including Lord Kinnaird, Lord Wolverton, Lord Lister, the eminent surgeon, Sir Dyce Duckworth, M. D., Professor T. R. Fraser, M. D., Professor Crum Brown, M. D., Sir Edward Reed, Lewis Fry, Esq., M. P., Rev. Professor Charteris, D. D., Rev. J. Cameron Lees, D. D., J. W. Wilson, Esq., M. P., Sir William Muir, principal of Edinburgh University, James Coats, Esq., and many other distinguished people.

This scheme also has been favorably criticised by eminent politicians in England, including the Right Hon. James Bryce, M. P., and Sir Charles Dilke, Bart., M. P. It has received, too, favorable comments from the

press. The *Lancet* says: "The realization of the objects of the promoters of the scheme will mark an important step in the progress of civilization, and we wish the committee God speed in their endeavors."

We venture to bespeak for Dr. Thorne a cordial welcome, and in doing so sincerely trust that the many friends of the African race in this country will embrace the opportunity now afforded them of expressing in a practical manner their sympathy with him in his laudable enterprise.

We shall be happy to receive any contributions that may be forwarded to us for this purpose. All such subscriptions should be headed "For the African Colonial Enterprise" and addressed to the editor *Illustrated Christian World*, No. 156 Fifth avenue, New York city.

We give the following sketch of Dr. Thorne's career, taken from a recent number of the *Illustrated Missionary News*, a monthly magazine published in London and regularly filed by us:

"Dr. Thorne was born at Barbados in the year 1860, about the same time that the Prince of Wales paid a visit to the island, and his parents named him after the illustrious visitor.

"His father, George Thorne, who was an enterprising small landed proprietor, seemed to be a man of great integrity, and, together with his devoted wife, was held in great respect both by the white and colored people of the island.

"After a distinguished career at the principal Moravian schools, where he received his preliminary education, the subject of our sketch was placed as a private pupil under the Rev. Dr. Durant, one of the most scholarly men of his race at the present time.

"The wave of depression which had long been overtaking the sugar industry began to be very seriously felt at Barbados about the time that young Thorne left this school, and it became evident that his wish to complete his education in England would be delayed in consequence. Meanwhile, to use his own words, 'I endeavored to find some suitable and profitable employment, but there was none, for the government offices are not yet fully open to us, and the commercial world is almost exclusively under European control, so that the only position available to educated men of my complexion is simply that of an ordinary public school teacher at a very inferior salary.

"'With this condition of things I could not be content, and therefore, having prepared two lectures, I traveled from island to island delivering them, and ultimately came to Britain to study for my degree.'

"Dr. Thorne, who has a thorough command of the English language, has spent fully twelve years in this country and has formed the acquaintance during that time of a large number of well-known and influential people, by whom he is much respected.

"He is generally acknowledged to be a man of great attainments, has a striking personality and a pleasant and agreeable manner. He possesses moreover, all the enthusiasm and fervor of a true patriot and pursues his herculean task with a firm reliance upon God, and with a thoroughness

which one cannot but admire and which must assuredly bring success in the end.

"We heartily wish the Doctor every success in his endeavor to uplift his race."—*Illustrated Christian World.*

Delagoa Bay.—Delagoa Bay is the latest acquisition of the British government, and, like all her territorial gains, constitutes a masterly stroke toward the maintenance of the integrity of her world-wide possessions. It is a new adornment to the crown of Victoria—the evening star in her sunsetting. The value of this possession is enhanced by the purpose which it will subserve. In times of peace it will serve as a defense, and if war should come over Africa, the present bone of contention, it will be exceedingly useful from an offensive standpoint.

The position which this bay holds to the possessions and pretensions of native and European governments is such that it can be held by a comparatively small force, and will give Great Britain a strategic center from which she can act in restraining her own colonies in any effort to break away from the mother country. It will also serve as a constant reminder to the Boers and to Germany to keep within the bounds of their own territories, and to cease meddling with England in her beneficent conquests.

The Emperor of Germany has an instinctive hostility to the British, and will have to be checkmated at every move or he will involve all Europe in war. The position of the new accession, through purchase or lease, it matters not which, is on the north by Sofala Mozambique, south by Zululand, and the Transvaal lies to the westward. Mozambique channel lies to the east of it. The position is not bounded by weakness or doubt anywhere. Through it England is master of the situation, as usual, and all the better for civilization, good government, religion, and the uplifting of the Ethiopian.—*The Presbyterian.*

Victoria Falls to be Utilized for Generating Electricity.—The establishment of an immense electric transmission system which will practically encompass the whole southeastern section of Africa is to be undertaken by English capitalists. The plan is to harness the magnificent Victoria falls on the Zambesi river in the manner of our own Niagara, and distribute the accumulated force in every direction, taking in the mines of Mashonaland, Matabeleland, the Rand, and supplying power to whosoever wants it and for whatsoever purpose throughout Rhodesia, the Transvaal, and other stages roundabout. The scheme has been declared perfectly feasible by the eminent electrician, Professor George Forbes, who went over the ground in South Africa for the purpose of estimating its practicability. Some of the mines to be supplied are hundreds of miles from the falls. This will, however, make but little difference, as

the general plan includes transmission 400 miles in length. A scheme is also proposed whereby the rapids of the Nile may be harnessed. At Assouan there is a waterfall forty-nine feet high, which might be used to generate power for operating some cotton mills in Cairo, nearly seventeen miles distant. Still another scheme is the harnessing of the rapids which come down from Lake Nyassa, in Central Africa. The last two projects are simply in contemplation, but the utilization of the Victoria falls will shortly be an assured fact.

The harnessing of Victoria falls will as an engineering feat overshadow the Niagara plant for the reason that the power will be utilized at such a great distance from the falls. Niagara, for a long time to come, at least, will transmit its power for comparatively short distances. As long as the company controlling it can dispose of its total output within a few miles of the falls they will do so, because while from an engineering point of view it is possible to transmit current all the way around the earth, yet from a commercial standpoint the scheme loses value because of the rapid increase in the cost the further you go from the plant. At Victoria falls, however, the transmission will all be over one hundred miles in length, through stretches of wild country forests which will be opened for the first time, over level plateaus where Lobengula carried on his savage warfare, through ravines as wide and grand as any in our own western country, to mines tantalizingly full of mineral wealth which has been, except in a small way, almost impossible to get out because of the insufficient power at hand.

It is also likely that the transmission machinery will be more powerful than Niagara, for the reason that the power-house can be located at a greater distance below the upper river. The Victoria falls are over 1,000 yards wide, and the river at this point drops sheer into a huge fissure in the earth's surface nearly 400 feet deep. If the general plan of the Niagara plant is adopted, the power-house would be located on a level with the lower end of the falls. The tunnel carrying the water from the upper river would supply the immense turbines at a greatly accelerated pressure. The turbines, in order to take care of this pressure at its full power, would necessarily have to be very large, and if the electric generators to be run in their turn by the turbines are as large in proportion, the electric power it would be possible to obtain would aggregate many thousands of volts.

The Zambesi, or River of Signs, ranks with the Congo, and is the only means of communication with the interior. It is nearly 1,600 miles long, and has been the most important factor in the development of South Africa. It rises in the marshy country west of Bangweolo, and passes through Lake Dilolo, at the extreme southwestern point of the Congo Free State. It receives many tributaries on its way to the Indian ocean, and drains during its course over half a million square miles of territory.

It has many cataracts, narrows, and rapids, and navigation is only possible on stretches of 100 and 200 miles. The Victoria falls are 900 miles

from the sea. They were discovered by Dr. Livingstone in 1855. After plunging down into the chasm, which is formed by an immense crack in the basaltic rock, and which, by the way, is at right angles to the former course of the river, the stream is carried along in a narrow channel for nearly 30 miles, between steep basaltic rocks, which at some points are scarcely 100 feet apart. The power of this swiftly running water can easily be imagined, and the electrical horse power into which it can be converted is great enough to become in course of time one of the most civilizing factors that Africa will probably encounter.

The method of transmitting the power will be the same as is followed in all the big transmission systems of America and Europe. The current obtained from the dynamos, at a voltage of, say, 10,000, will be passed through enormous transformers, which will, as they say in electrical circles, "step it up" to an average of probably 100,000. This enormous power will then be transmitted by pole line across country, the force and nature of the alternating current easily overcoming all resistance which may be encountered on the way. At the point of distribution—let us say at Buluwayo, 150 miles from the falls—the transmitted current will be passed through another, or "step-down," transformer to the usable quantity of 10,000 volts or less. It will then be made to operate the motors, which in their turn operate the machinery in the mines. In fact, as engineer Shaw points out, enough energy can be transmitted from Victoria falls to Buluwayo to run all the machinery required in the gold mines for the next twenty years.

The civilizing element in this system consists in the fact that power can be transmitted and utilized in the depths of the wilderness with as much economy as though it were in New York, London, or Paris. The line may be tapped at any point en route, and branch lines can be extended out in any direction and for any distance. At the end of the branch line, even though it be on the top of the highest mountain or in the middle of the densest swamp, thousands of horse power will be at the disposal of the persons at the head of such an enterprise. It will mean that the immense forests of Africa can be cut down with the most improved machinery, which under the old system could not have been removed from the heart of the manufacturing center. It will mean that machinery can be taken into the wilderness and made to prepare its products for civilization, irrespective of the fact whether coal be $1 or $50 a ton. It may be that in the course of a comparatively few years Africa will not be such a general point of destination for the products of the civilized world. She may not only be able to manufacture and prepare for the market her own products, but may be able to manufacture for her own use those which she must now import from other quarters of the globe. Had the United States possessed in its infancy such a civilizing factor, its growth as a nation would have been even more rapid than it has been.

The most remarkable feature of the whole project is that when Prof. George Forbes received a letter from a man in Johannesburg asking

whether it would be worth while considering the question of utilizing the Victoria falls for working the mines in Mashonaland and Matabeleland, he simply laughed at the idea, and sat down to write an answer which would effectually point out the absurdity of the scheme of his rather progressive correspondent. He jotted down some rough figures to show the writer of the letter the absurdity of the idea, and in so doing some new economics occurred to him, and a cheaper means of transit presented itself, and he came to the conclusion that the project was really quite business-like. This was made all the more certain after he had been to South Africa and reviewed the situation at close quarters. From that time he had no fear of the long-distance transmission for certain purposes, such as gold mining, where in many cases other power is costly, and especially as gold mines require power for twenty-four hours.

As a matter of fact, however, the projectors of the scheme have numerous examples to point to in the big transmission systems of the United States and Europe. For instance, Niagara is generating 29,000 horse-power and transmitting it 21 miles away, Sacramento, Cal., is receiving 11,000 horse-power from a waterfall 24 miles away. The big plant at Ogden produces 11,000 horse-power, and the distance of transmission is 36 miles. The big Cottonwood plant has a capacity of 7,000 horse-power, and the distance of transmission is 14 miles. The Fresno, Cal., plant produces 2,300 horse-power, and the distance of transmission is 35 miles. These are some of the newer American plants, but all over the Rocky mountains may be found plants, silver mines which are operated by electric power generated by waterfalls situated miles away. Abroad, the movement has been undertaken quite as seriously. Switzerland teems with successful installations, and Germany and France have almost as many. It is proposed to light St. Petersburg with power developed by the waterfalls of Finland. Deptford, England, has a 10,000-volt plant which transmits current 11 miles to London. The ancient acqueducts of the Romans at Tivoli, Italy, have been refitted and the water drives powerful turbines, from which an electric plant gets its force to transmit the current to Rome, 19 miles away. The River Suze, Switzerland, transmits electric current over 19 miles of mountainous country. In Mexico there is an 18-mile transmission plant at Guadalajara. Kioto, Japan, has a 4-mile transmission plant, and Lima, Peru, has a 5-mile plant. Even Ceylon has a plant which utilizes the waters of the Kotmalaegauga, and transmits current overland for some distance. It is the largest plant in India.—*The Evening Star, Washington, D. C.*